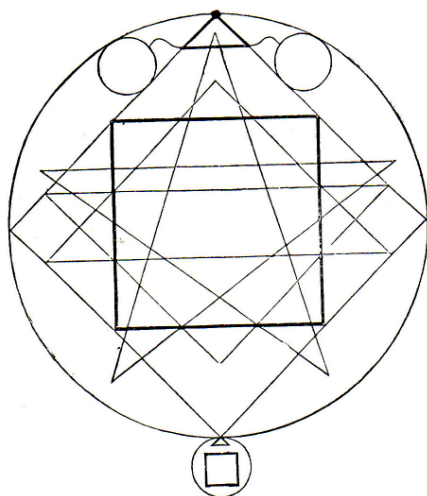


# Meditation Triangle Units



## Course on Meditation

**Along the Psychologist Roberto Assagioli**

**(Compiled and arranged by Philippe L. De Coster, D.D., responsible for  
the French Section of MGNA and CMG)**

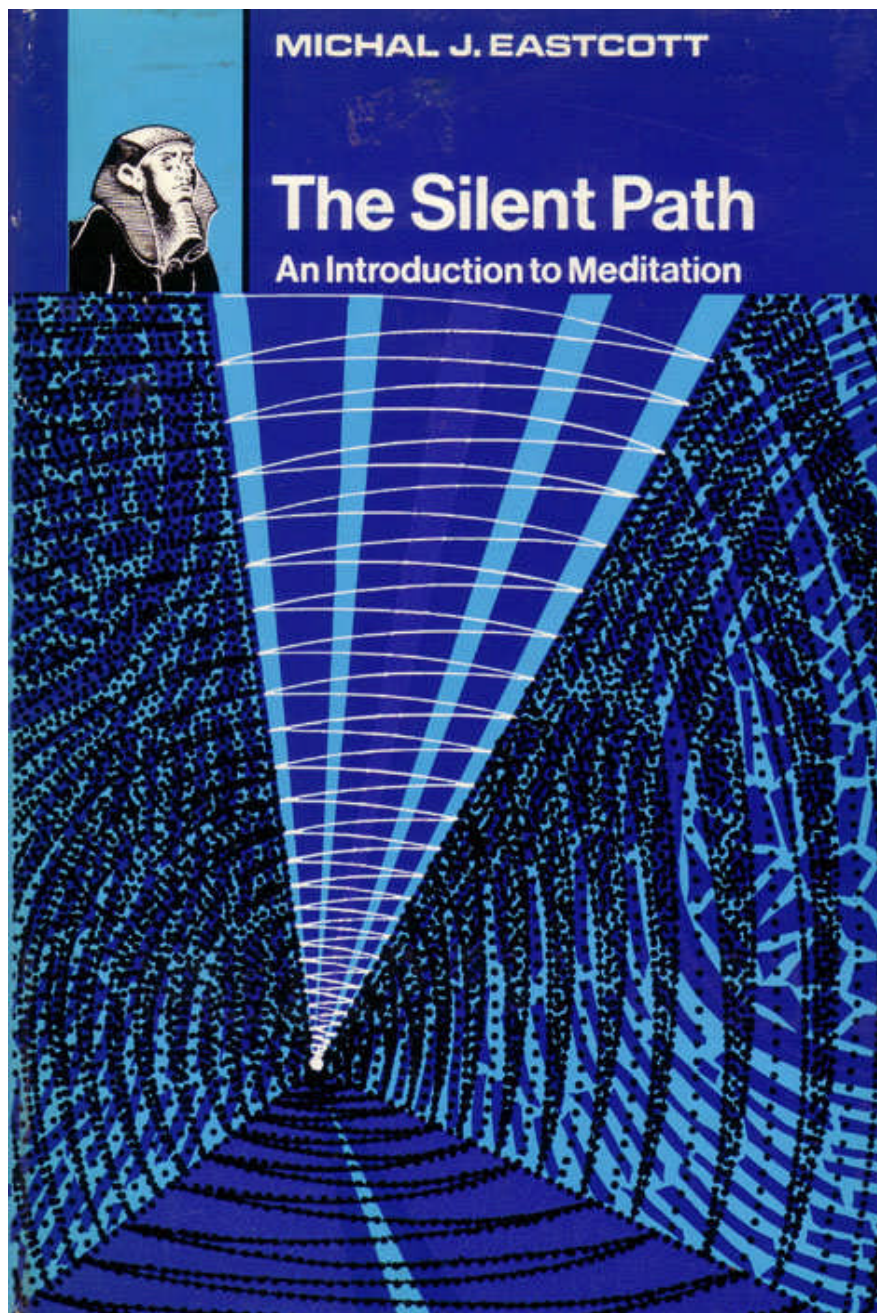
**Second Year, Part 1**



**Satsang Press – Gent, Belgium**

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**In Memory of Michal Eastcott  
Meditation Group for the New Age  
and  
Creative Meditation Group  
Sundial House, Tunbridge Wells, Kent, UK**



To Phil, Mike,  
Wishing you great  
Joy on your own  
Silent Path & hope  
you welcome to the  
group.  
Michael  
Michael  
March 1971

Michael Eastcott, dedicating her book, "The Silent Path" in 1971.

This introduction to meditation, first published some 40 years ago, covers the function of meditation and the relationship between the two parts of ourselves. It discusses states of consciousness and the experience of illumination and it gives practical advice and relaxation techniques, and much more.

# The Tibetan Master Djwhal Khul



Known affectionately as the Tibetan, Ascended Master Djwhal Khul is one of the Masters of Wisdom. They are Beings of great attainment, known in much of the standard metaphysical works, particularly during the latter half of the 20th Century. Having worked through numerous channels, notably Madam H.P. Blavatsky and Alice Bailey, Master Djwhal Khul is well known to spiritual students the world over.

Through Madam Blavatsky (late 1800s), His phenomenal work, *The Secret Doctrine*, revolutionized spiritual thought of the day, introducing the world to ageless wisdom teachings.

While still living and teaching in Tibet, He continued His channelled materials to the West through Alice Bailey during the first half of the 20th century, creating an impressive body of spiritual resource material (which is still available to seekers today).

Shortly before Alice A. Bailey's death (1949), Master D.K. vacated the physical form. In historical context, Confucius was an aspect of Master D.K., as was Lao Tsu, the father of Taoism. Of biblical fame, He was Casper, one of the three wise men who sought the Christ child. By 1875, His personal spiritual journey was complete, and while he could have taken His "graduation" at that time, He chose to stay in physical form, thus anchoring into physical reality His great Light for the sake of His students. He remained in physical form through the first half of the 20th Century, providing teachings to the West through Blavatsky and Bailey.

A Master Teacher in every respect, Master Djwhal Khul is dedicated to helping all beings achieve enlightenment. He imparts the collective wisdom He has harvested from many spiritual traditions, and presents them in contemporary terms that have great value to any spiritual seeker. He is a captivating storyteller, who spins memorable parables which illuminate important spiritual truths. He has the uncanny ability to speak to the deepest questions of each and every person. Countless students who study with him experience His incredible love and feel inspired to manifest their divine potential.

Those who have experienced direct contact with Master through personal transmissions of His love, wisdom and grace, have been expanded spiritually, and have come away filled with profound gratitude for His unwavering



dedication to humanity. His depth of wisdom challenges the mind and reaches the soul. "We laugh, we cry, we transform our lives," said one grateful student. "His love is felt, and we are reminded that He is one of Those also known as the Masters of Compassion."

To have access to such a Great Being is truly a profound privilege; yet it is available to all who desire.

As an introduction to the Tibetan Master Djwhal Khul's teaching on the Law of Karma:

## The Bhagavad Gita on the Law of Karma

Translated from the Sanskrit by Philippe L. De Coster, D.D.

### Eighteenth Discourse

#### The Yoga of Liberation by Renunciation

##### WHAT IS THE DISTINCTION BETWEEN 'SANNYĀSA' AND 'TYĀGA'

Arjuna said: O Mighty-armed, O Hrsikeśa (*Kṛṣṇa*), I desire to know from You the truth concerning renunciation (*sannyāsa*) as well as of abandonment (*tyāga*), with their difference, O Kesinisūdana (*O Slayer of Kesin, Kṛṣṇa*). (18.01)

**The Supreme Lord said: To give up works dictated by desire, Sages know this to be renunciation (*sannyāsa*); the abandonment of the fruit of all works, say the learned, is *tyāga* (renunciation, abandonment). (See also 5.01, 5.05, and 6.01) (18.02)**

Some learned men say that actions, tainted with defect, should be given up; but, others say that actions of sacrifice, the gift of alms and deeds of penance should not be abandoned. (18.03)

Hear then My own conclusions as to abandonment (*tyāga*), O best of the Bhāratas (*Arjuna*). Indeed, O best of men (*O tiger of men, Arjuna*), abandonment (*tyāga*) is regarded as being threefold. (The word 'sannyāsa' is the way it is pronounced, but written 'samnyāsa'. *Samnyāsa* and *Tyāga*, are synonyms, they both mean abandonment, renunciation, and acts of giving up.) (18.04)

Acts of sacrifice, the gift of alms and deeds of penance are not to be abandoned, but should most certainly be done, because sacrifice, alms-giving and penance (*ascetic practise*) are purifiers of the intelligent. (18.05)

##### THE DUTIFUL WORKS SHOULD BE PERFORMED WITHOUT ATTACHMENT

But even these actions should be done, detachedly and abandoning the fruit, O Pārtha (*Arjuna*), this is My certain and supreme belief. (18.06)

##### TAMASIC AND RAJASIC MODES ARE PURPOSELESS

For to renounce actions (*duties*) that are prescribed (*by scripture*) is inappropriate; delusively to give it up is Tamasic (*in the mode of ignorance, darkness*). This (*also*) has been declared. (18.07)

The one who gives up an action simply because it causes pain, or because he shrinks from bodily distress, commits an act of abandonment that accords with Rājasika (*in the mode of passion*); for sure the person will not reap the fruit of abandonment (*tyāga*) (18.08)

### **SĀTTVIKA NATURE IS INDISPENSABLE**

Whatever obligatory action is achieved, saying, “it should be done”, O Arjuna, abandoning attachment and also the fruit, that abandonment is held to be Sāttvika (*in the mode of goodness*). (18.09)

The renouncer suffused with goodness (*sattva*), with a calm understanding, free from doubts, hates not his disagreeable work nor cleaves to the agreeable one. (18.10)

**For an embodied being it is not possible to abandon actions completely; rather it is he who abandons the fruits of actions who deserves the name of a renouncer. (18.11)**

Threefold is the fruit of action, unwanted, wanted and mixed, which the one who has not renounced, experiences after death, but not those who have renounced. (18.12)

### **THE COMPONENTS OF KARMA IN THE ACTING**

Learn from Me, O mighty-armed (*Arjuna*), these five factors as laid down in the philosophy of the Sāṅkhya, for the accomplishment of all actions: (18.13)

They are: The physical body, the doer, the various kinds of organs, the different impulses, and the fifth, the presiding deities. (18.14)

Whatever action a man may undertake, by his body, speech or mind, no matter whether right or wrong, these are its five causes. (18.15)

### **THE AGENCY OF THE LOWER SELF IS AN ILLUSION**

That being so, the man who sees himself alone, as the agent, does not see at all. Untrained is his intelligence, and perverted are his thoughts. (18.16)

### **REALISATION OF THE NON-AGENCY OF THE LOWER SELF LEADS TO RELEASE FROM THE EFFECTS OF ALL WORKS**

He whose nature is not egoistic, whose intellect is not stained, even though he slays the whole world, slays nothing, and is not subject to bondage. (18.17)

### **THE THREE CONSTITUENTS (GUNAS) GIVE MOTIVATION TO KARMA (VERSES 18 TO 40)**

Knowledge, the knowable, and the knower, these constitute the threefold instrumental cause of action (*karma*). The instrument (*or, organ*), the action, and the agent (*the doer*) form the threefold basis of action. (18.18)

Knowledge, action and agent (*the doer*), these too are three in kind, distinguished by the three constituents (*Gunās*), enunciated in the Sāṅkhya philosophy, according to the distinction of the constituents. Listen correctly about these also. (18.19)

That knowledge by which one sees the Imperishable Being changeless, undivided in all contingent beings divided, know that knowledge as Sattvika (*in the mode of goodness*). (See also 11.13 and 13.16) (18.20)

But the knowledge by which one sees in all contingent beings, manifold entities of different kinds, distinct from one another, know that knowledge to be Rajasic (*in the mode of passion*). (18.21)

And that knowledge which concentrates on a single effect as if it were the whole, irrational, not grasping the Truth as the object of all-knowledge, trivial and easy, that is declared to be Tamasic (*in the mode of ignorance*). (18.22)

A prescribed action (*Karma*), free from all attachment, performed without passion, without hate, by one not desirous of the fruit, that action is called to be Sattvic (*in the mode of goodness*). (18.23)

But that action which is done by longing for desires, or again with egoism, or in expanding much effort, that is declared to be Rajasic (*in the mode of passion*). (18.24)

The action which is undertaken by a deluded man, who has no thought of consequence, loss and injury to others, or for the human part he plays himself, is called Tamasic (*in the mode of ignorance*). (18.25)

The agent who is free from attachment, not egoistic, steadfast and resolute, unaffected by success or failure, is said to be Sattvic (*good*). (18.26)

The agent who is passionate, desiring to pursue the fruits of action, greedy, intent on doing harm, impure, a prey to joy and to sorrow, is widely known to follow the Rajasic way (*the passion's way*). (18.27)

The agent, unsteady (*ayukta*), brutish, self-important, malicious, unfair, lazy, who is subject to depression, who procrastinates, is called Tamasic (*ignorant, to be of darkness*). (18.28)

Listen to the threefold division of the intellect as well as constancy arising out of the constituents, which I will set forth in all its many forms, omitting nothing, O Dhananjaya (*O conqueror of wealth, Arjuna*). (18.29)

The intellect that distinguishes between action and its cessation, between what should be done and what not, between fear and fearlessness, bondage and release, that intellect is Sattvic (*in the mode of goodness*), O Pārtha (*Arjuna*). (18.30)

The intellect by which Dharma and Adharma (*right and wrong in the widest sense; law and lawlessness*), and also what should be done and what not, are untruly understood, that intellect, O Pārtha (*Arjuna*) is Rajasic (*in the mode of passion*). (18.31)

The intellect which holds a distorted view, seeing Adharma (*unrighteousness*) as Dharma (*righteousness*), and see all things their opposite (*all things contrary to truth*), that intellect, O Pārtha (*Arjuna*), is in the Tamasic way (*in the mode of ignorance*) (18.32)

The constancy by which one holds fast, in check the functions of the mind, the life-breaths (*Prāṇa*), and the sense organs, unswerving in Yoga (*self-discipline*), that constancy, O Pārtha (*Arjuna*), is constancy in the Sattvic way (*in the mode of goodness*). (18.33)

The constancy by which one holds fast to Dharma (*Duty*), Kāna (*pleasure, sense gratification*) and Artha (*self-interest, riches or economic development*), adhering to them, desirous of their fruits, O Pārtha (*Arjuna*), is constancy in the Rajasic way (*in the mode of passion*). (18.34)

That by which a stupid will not let go sleep, fear, grief, depression, and also lust, is constancy in Tamasic (*in the mode of ignorance*), O Pārtha (*Arjuna*). (18.35)

Threefold too is pleasure, O best of the Bhāratas (*Arjuna*), hear this now from Me. That in which a man enjoys after much effort spent, and wherein suffering comes to an end. (18.36)

Which at first is more like poison, but in time transforms itself in what seems to be nectar (*heavenly food, food of the deities, immortality-giving food*) – is called pleasure the Sattvic way (*in the mode of goodness*), for it rises from that serenity which comes from Self-knowledge (*ātma-buddhi-prasāda, translated ‘of one’s intellect (soul)’ or ‘of intellect and self’*). (18.37)

**That pleasure which at first seems like nectar, arising from the contact of the senses with their objects, but in time transforms itself in what seems to be poison, that pleasure is declared the Rajasic way (*in the mode of passion*). (See also 5.22)(18.38)**

That pleasure which deludes the self both at the beginning and in the end, which derives from sleep, laziness and heedlessness, has been declared to be Tamasic (*in the mode of ignorance, darkness*). (18.39)

There is no being in heaven or on earth, or even among the deities (*Devas, demigods*), which is or even could be free from these three constituents of Nature (*Prakṛti*). (18.40)

### **BRĀHMANAS, KSATRIYAS, VAIŚYAS, AND THE SUDRAS AS FOURFOLD GROUPS OF PEOPLE EXPLAINED**

The duties of the Brāhmanas, Ksatriyas, Vaiśyas, and also the Sudras, O Parantapa (*O vanquisher of foes, Arjuna*), are variously assigned by these constituents, and they arise from the nature of things as they are (*svabhāva*). (See also 4.13) (18.41)

Serenity, self-control, austerities (*penance, ascetic practise*), purity, patience and honesty, spiritual knowledge in theory as in practise (*knowledge and realisation*), belief in a hereafter, these are the duties of Brāhmanas, arising from their nature. (18.42)

Heroism, ardour, fortitude, skill, not fleeing from battle, generosity and lordliness are the duties of the Ksatriyas (*protectors*), arising from their own nature. (18.43)

To till the fields (*agriculture*), rearing cattle and trade are the duties of the Vaiśyas, arising from their nature; but work which consists in service is the natural work of the Sudras. (11.44)

By devotion each to his own duty (*karma*), every man attains perfection. Listen how a man perfects himself through devotion to his own duty (*karma*). (11.45)

**He, Who is the source of all beings’ activity (*pravṛtti*), and by Whom this whole universe pervades, by worshipping Him in the performance of his duty, man attains perfection. (See also 9.27, 12.10) (18.46)**

Better to achieve one’s own natural duty (*natural duty: that for which he is innate to do*), though devoid of merit, than to achieve another’s even well performed. He who fulfils the duty (*Dharma*) imposed by his own nature, he incurs no sin. (See also 3.35, 5.10, 18.07, 18.09, 18.17, 18.23)) (18.47)

Never should one give up the duty to which he is born, though defective it may be, O son of Kunti (*Arjuna*); for all enterprises are veiled in faults as fire by smoke. (18.48)

### **KARMA YOGA IS KARMA SANNYĀSA**

The one whose mind is unattached to anything, whose self is subdued, all desires gone, by means of renunciation reaches the supreme state, free from bondage to works (*naiskarmya-siddhim: the perfection consisting in freedom from action*). (18.49)

Learn from Me, in brief, how the one having attained perfection, reaches Brahman, O son of Kunti (*O Kaunteya, Arjuna*), that supreme state of knowledge. (18.50)

Absorbed in a purified intellect (*buddhi, reason, soul-vision kept pure*), self-controlled with constancy, detached from the things of sense, sound and other objects, and discarding attraction and aversion; (18.51)



Let one dwell in solitude, eat lightly, with speech, body and mind controlled, ever absorbed in divine meditation (*union through soul-vision in yoga*), cultivating dispassion; (18.52)

Giving up egotism, power, pride, desire (*lust*), anger, possessiveness, free from the 'me and mine' consciousness, serene, he is fit to become one with Brahman. (11.53)

Becoming absorbed in Brahman, serene in the Self, he grieves not nor desires; equal to all contingent beings, he gains supreme devotion towards Me. (18.54)

**By supreme devotion (*meaning, love and loyalty*) he realises Me as I really am, who and what I am. Then, knowing Me in truth, he immediately enters into the Supreme (*he enters into 'That'*). (See also 5.19) (18.55)**

Undertaking continually all manner of actions, taking refuge in Me, for by My grace he will attain the eternal, changeless state (*pada*). (18.56)

**Mentally dedicating all actions to Me, regarding Me as the Supreme, relying on *buddhi-yoga* (*union through discriminative knowledge, or yoga of understanding*), think constantly on Me. (18.57)**

### **EGOISM IS HARMFUL ON THE SPIRITUAL LADDER TO THE SUPREME**

Fixing your mind on Me, by My grace you will overcome all dangers, but if through selfishness you will not listen, then you will meet destruction. (18.58)

But if through self-assertion you think, 'I will not fight', vain is your resolution, for Prakriti, your inborn nature will constrain you. (11.59)

O son of Kunti (*O Kaunteya, Arjuna*), being bound by the karma of your own nature-born action, you will have to do that which is against your will, and through delusion you do not wish to do. (18.60)

### **ALL KARMA BELONGS TO THE SUPREME (ISWARA)**

**The Lord dwells in the region of the heart of all contingent beings, O Arjuna, and by His illusive power (*Maya*) making them all whirl as if fixed in a machine. (18.61)**

O Bhārata (*Arjuna*), in Him alone find refuge with all your being, and all your love (*bhāva*); and by His grace you shall obtain supreme peace, the eternal state. (18.62)

### **FREEDOM OF THE SEEKER INTO TRUTH**

Of all mysteries most mysterious, this knowledge have I declared to you, contemplate on it in all its amplitude, and do whatever you wish to do. (18.63)

### **THE RESULTS OF SELF-SURRENDER**

Listen once again to My supreme word, of all the most mysterious; because you are My beloved friend, I will, therefore, tell you that which is beneficial for you. (18.64)

Absorb your mind in Me, be My devotee, sacrifice to Me (*resign all things to Me*), prostrate yourself before Me: I promise you, in this way you shall come to Me, for in truth you are dear to Me. (18.65)

**Forsaking all other dharmas (*duties*), turn to Me, your only refuge, for I will deliver you of all evils. Do not grieve. (18.66)**

## APTITUDES FOR TEACHING THE BHAGAVAD GĪTĀ

Never should you speak about this to anyone, whose life is devoid of asceticism (*austerity, penance*), who has no devotion (*bhakta: love and loyalty*), who refuses to obey, or to one who speaks ill of Me. (18.67)

**But whoever shall impart to My loving devotees this supreme secret knowledge, showing the highest devotion (*bhakti: love and loyalty*) to Me, will come and reach Me without doubt. (18.68)**

**No one among mankind can render Me more pleasing service than someone like this; nor shall any other one on earth be dearer to Me. (18.69)**

The one, who studies this sacred dialogue of ours, will be worshipping Me by the sacrifice (*Yajna*) of knowledge. This is My promise. (18.70)

Even that individual full of faith (*shraddha*), not cavilling, who merely listens to and heeds this sacred dialogue, will be free from evil, and attain the blessed worlds of those whose works are pure. (18.71)

## THE DAWN OF KNOWLEDGE

O Pārtha (*Arjuna*), have you listened to this knowledge (*to this My word*) in singleness of mind (*an attentive mind*)? O Dhananjaya (*Arjuna*), has the confusion linked to delusion-born ignorance been thoroughly destroyed? (18.72)

Arjuna said: Destroyed is the confusion, I have got back my proper way of thinking (*smṛti*) (*I have got back my memory*) through Your grace, O Achyuta (*O unfallen One, O immutable One, Kṛṣṇa*). With doubts dispelled I stand ready to act according to Your word. (18.73)

## SANJAYA'S CONCLUSIVE DECLARATION

Sañjaya said: I did hear this wondrous dialogue of Vasudeva (*Vasudeva's son, Kṛṣṇa*) and the high-souled Pārtha (*Arjuna*), causing my hair to stand on end. (18.74)

By Vyāsa's favour have I heard this supreme secret Yoga from the Lord, Kṛṣṇa Himself, relating it before me. (18.75)

O King (*King Dhṛtarāṣṭra*) recalling over and over again this marvellous and holy dialogue of Keśava (*Kṛṣṇa*) and Arjuna, I thrill with joy again and again. (18.76)

And as often as I recall that utterly marvellous form of Hari (*Kṛṣṇa*), great is my amazement, O King (*King Dhṛtarāṣṭra*), I thrill with joy, and thrill with joy again! (18.77)

**Whenever Kṛṣṇa, the Lord of Yoga is; wherever is Pārtha (*Arjuna*) the Archer, there is prosperity, victory, happiness, and firm morality, this is my conviction. (18.78)**

In the Upanisad of the Bhagavadgītā, the knowledge of Brahman the Supreme, the science of yoga, and the dialogue between Śrīkṛṣṇa and Arjuna, this is the eighteenth discourse entitled, "The Yoga of Liberation through Renunciation".

# **The Tibetan Djwhal Khul and the Law of Karma**

"The Law of Karma is today a great and incontrovertible fact in the consciousness of humanity everywhere. They may not call it by that name, but they are well aware that in all today's events the nations are reaping what they sowed. This great law - at one time a theory - is now a proven fact and a recognised factor in human thinking."

When the Master Djwhal Khul dictated these words to Alice A. Bailey for Esoteric Healing a long time ago, the popular perception - and misperception - of 'karma' that has to come to permeate popular culture today was mainly limited to spiritual and esoteric groups. Subconsciously, however, many people even then were wrestling with the Law of Karma as they struggled to discover the causes underlying the happenings of a troubled world and to gain a measure of control over the future. "The question 'Why?'," wrote Djwhal Khul, "brings in the factor of cause and effect with constant inevitability."

The concepts of heredity and of environment ... qualities, racial characteristics, national temperaments and ideals ... historical conditions, the relationships between nations, social taboos, religious convictions and tendencies ... things of beauty and of horror, modes of living and civilisation and culture, prejudices and likings, scientific attainment and artistic expression ... are aspects of effects, initiated somewhere, on some level at some time, by human beings, both individual and en masse. Karma is therefore that which Man - the Heavenly Man in whom we live, humanity as a whole, mankind in groups as nations, and individual man - has instituted, carried forward, endorsed, omitted to do or has done right through the ages until the present moment." (Esoteric Healing, pages 262-3.)

## **Overview**

Since Djwhal Khul so succinctly defined karma and provided, for those who had ears to hear, the most essential clue to understanding the realm of causes, thinking people around the world have developed a conscious interest in the concept of karma as a way of answering their otherwise unanswerable questions. Along with the popularization of the idea, however, has come a tendency to oversimplify, to adapt wholesale from Eastern traditions half-understood versions of what karma is and how it operates, and to adjust the concept to the personality need to justify and rationalize one's own actions. As a result, there are many misunderstandings of karma which need to be corrected if we are to work with, rather than in spite of this most important universal law.

Three of these deserve particular attention. First, the common and rather resigned perception of karma as immutable predestination: "I don't really see what I can do about it. It's just my karma." This is the "sin and retribution" version which in the West probably flows from historical religious beliefs in a wrathful, vengeful God and the "original sin" theory of Calvinism and Puritanism. In effect it denies the possibility of free will and tends to rationalize passivity and inaction in dealing with life's problems. The misunderstanding here, says the Master DK, is in confusing the Law of Karma with the Law of Retribution which is merely one of its aspects. Actually, it is more accurate to think of karma in terms of the comprehensive law of which karma is itself but an element - the Law of Cause and Effect. This law, comments Djwhal Khul, "is not to be understood as we now interpret it."

There is, to illustrate, a law called the Law of Gravitation, which has long imposed itself on the minds of men; such a law exists, but it is only an aspect of a greater law, and its power can be, as we know, relatively offset, for each time that we see an aeroplane soaring overhead, we see a demonstration of the offsetting of this law by mechanical means, symbolising the ease with which it can be surmounted by human beings." (Esoteric Healing, pages 20-21.)

### **'Bad' karma**

We can, in other words, offset the limitations imposed by law - if we understand the law and use our wisdom, intelligence and will properly. It is true, of course, that through past action we have indeed created what we call "bad" karma - largely, Djwhal Khul tells us, "owing to humanity's ignorance and low stage of development." What our ignorance and want of evolution has produced in the past, our personalities will experience in the present, and the more highly developed our minds, the greater will be our suffering from this experience. At the same time, however, our increasingly sophisticated minds grant us the capacity to offset negative karma by intervening intentionally, through choice. As Maitreya taught in Volume I of Leaves of Moria's Garden many years ago,

"Karma is of great importance, but of greater gravity is the choice. Karma is but the condition of the choice."

Right choice, says Djwhal Khul "is determined every time by that which is right for the whole and not so much by that which is right for the part." Thus, the offsetting of karma by the imposition of willed choice requires a certain detachment from self-interest and the capacity to focus on the well-being of humanity as a whole. Under these circumstances, DK continues, "what man has made he can unmake. This is oft forgotten. Karma is not a hard and fast rule. It is changeable, according to man's attitude and desire." (Externalisation of the Hierarchy, page 225.)

## **Alibi**

A related misinterpretation of karma is described and corrected by Djwhal Khul without equivocation: "There are many people today who find an alibi for themselves in the present world situation, and a consequent release from definite action and responsibility by saying that what is today happening is simply karma or the working out of cause and effect, and that there is nothing, therefore, that they can do about it; they take the position that it is not their affair, and that in due course of time the process will be worked out and everything will be all right again. The slate will then be cleaner and incidentally they will not have been embroiled, but will have safely (even if uncomfortably) looked on." If they have the capacity to analyze world events in this way, such people of course also have the mental capacity to utilize some degree of free will and, says Djwhal Khul, it is only through the compassionate use of that free will that the world's evils and havoc will be transmuted into good. "Therefore," he concludes, "those who are looking on at the tragic sufferings of humanity and who refuse to be implicated, and thus succeed in evading responsibility as an integral part of the human family, are definitely storing up for themselves much evil karma."

The struggle against such human suffering is the struggle for freedom, and "those who refuse to share in that struggle for freedom will be left out of the gains of freedom, even if it only means within their own home limits, in their life habits and in their private circumstances." (Externalisation of the Hierarchy, page 253.)

The karmic process, then, if rightly engaged with, is transformative, constantly alchemizing evil into good, materiality into spirituality, pain and suffering into joy and happiness. From the most esoteric point of view, karma is synonymous with opportunity and constitutes a beneficent means for earning one's way back to God. This perspective sharply contrasts with the third pervasive misunderstanding of karma, namely that all karma is negative: to say "that's my karma" is the same as "that's the curse I must live with." Karma from this perspective is a painful exacting of repayment for transgressions long since forgotten and controlled by some vague agency not easily understood, a kind of 'cosmic' retribution. The good we experience is, therefore, not karmically created and lies outside the stern and unforgiving

## **Law of Karma.**

Perhaps it is because, as Djwhal Khul tells us, humanity is capable of taking on its own negative karma and is doing so - painfully but positively - that we are so inclined to believe - and quite illogically - that the Law of Cause and Effect is really the law of negative causes and negative effects. "Today," says Djwhal



Khul, " the karma of humanity is descending upon it," a fact of life in the period during which he was dictating material to Alice Bailey and which has colored the attitudes of both those who lived through that period and their children. Even in such dark times, however, we should not forget that there is another side to the Law of Karma: "I would remind you ... that the continuous emphasis laid upon the malevolent aspects of karma conveys a wrong impression and negates the full grasp of the truth. There is as much good karma as there is bad... The good karma emanating from the soul of humanity balances the evil which comes from the material aspect and is continuously over-emphasised." 'Bad' karma, then, is best understood as "the rhythm of matter in contradistinction to the rhythm of the soul." (Externalisation of the Hierarchy, page 117.)

## **Karma of Reward**

There is, in fact, a "Karma of Reward... This is the type of karma oft forgotten, but one which will become better known in the coming world cycle. Humanity has worked off much evil karma, and the karma based on causes later to be initiated will not generate such dire effects as that of the past." Already one can perceive the prophetic wisdom of these words as the world enters the Age of Maitreya, an age of divine intervention and the externalization of the Hierarchy only made possible by the use of human free will to offset its karmic liabilities.

Similarly, more and more individuals are experiencing an increased capacity to generate 'good' karma and gradually become conscious actors in their evolutionary dramas. "In time to come," Djwhal Khul said in the 1940's, "man will develop that mental attitude which will consider causes of greater importance than effects; he will then learn to consider with care the first steps taken in initiating any line of action, pondering upon and deducing the probable effects before committing himself to any specific deed." (Externalisation of the Hierarchy, page 117.)

Surely the presence worldwide of the New Group of World Servers is further evidence that many thousands of people are already sufficiently free of the need to spend most of their time struggling with past negative karma and can reap, as their reward for past and present efforts, a great reward: the right and capacity to serve. Perhaps we are in fact on the verge of a period when, as DK taught, the difficult karma of the past "will be changed into the good karma which is the true destiny of humanity and will usher in the new era of joy and of peace and spiritual synthesis - that synthesis which we call brotherhood." (Externalisation of the Hierarchy, page 256.)

# Introduction on Self-awareness

Self-awareness Meditation is a practical, effective, and immediately accessible form of meditation. Almost all meditation techniques taught today were born hundreds or thousands of years ago. Over the centuries, these excellent practices have brought many people profound gifts and results. However, humanity is needing and ready for new forms of meditation like Self-awareness Meditation. Self-awareness Meditation is simply that.

Self-awareness meditation is a practice that leads one effectively through the stages of breath, alignment, and withdrawing to the centre of one's being. From there, and only from there, is true concentration possible. This is more than focus or meditative stability. It is the doorway into luminescence, tranquillity, the sublimation of the outer senses, and the development of illumined awareness.

True meditation and all higher meditative states are then possible, but not before this level of concentration. Self-awareness Meditation techniques assist one in establishing the essential foundations of breath, alignment and centring so that a new level of lighted-mind can be lived in meditation and in life.

Self-awareness Meditation, like its parental roots, has four levels:

1. The most frequent use of the word is in the sense or *reflection*, that is, *concentrated thinking* on a given subject, also called meditation on a “seed thought”. This includes defining and developing it and seeing its connections and applications.
2. *Contemplation* could almost be called the opposite to this, and in creative meditation it generally follows the reflective phase, for when we find nothing more about the subject through the mind's activity, the next step is to attempt to raise our centre consciousness as high as possible towards the self or Soul. We then stop thinking and just keep the subject at the centre of our consciousness in a quiet, silent, expectant attitude.
3. *Receptive meditation*, although it may not seem similar, is not identical to this. While in contemplative meditation we are trying, as it were, to “look” inwards or upwards with the mental eye, receptive meditation is more in the nature of “listening” with the inner ear and when it is successful we receive *inspiration*.
4. *Creative meditation*. The full meaning of this is not generally understood because it involves various aspects of ourselves – heart as well as mind

activity, feelings, imagination and will – and therefore it includes several kinds of spiritual approach. This gives it special appeal as well as effectiveness, because it can be undertaken by those who have practiced various methods of meditation.

*(Meditation for the New Age, Volume II, Second Course, Sundial House, Tunbridge Wells, Kent, UK (1985).)*

We suggest that even practiced meditators begin at the beginning of this meditative training. Those who have done so report significant benefits. Beginners to meditation will find a gentle, effective meditative method that can be taken into everyday life and circumstances, as well as one's sitting practice. Increased self-awareness is the result of this training; it is then able to be lived and used fully in selfless service.

Benefits from meditation are well documented and include:

- \* Creativity
- \* Authenticity
- \* Mental clarity and focus
- \* Perspective
- \* Peace of mind
- \* Increased patience
- \* Mindfulness
- \* Intuition
- \* Greater awareness in the life

Health Benefits Can Include:

- \* Reduced Heart rate
- \* Reduced Blood Pressure
- \* Increased Energy
- \* More restful sleep
- \* General sense of well being

Self-awareness Meditation presents expanded realizations of the macro- and microcosm through techniques that extend and refine the senses, develop centralization, and bring alignment and focus in life and service. These offer the possibility to change rapidly through depersonalization and an elevation of the personal view. With Self-awareness Meditation training, a true experience of Oneness with the Cosmic Universal Consciousness (*the Collective Consciousness*) becomes reachable.

**Self-awareness Meditation awakens** true to its name. There is much that we do not recognize that is beckoning us to greater awareness. This level of practice

is immediately applicable throughout the day, not just during one's sitting or walking practice. We awaken, and no matter how aware or awake we think we are, we awaken to more through meditation.

**Self-awareness Meditation** deepens and broadens the efficacy of one's practice. With this level, one's mind begins to experience very real changes. *Dharana* sets in with all its possible glorious, refined, and conscious results.

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# Chapter I

## I

### The Science of the Mind

The Aquarian and New Age in which we live, move and have our being, became familiar with standards of objectivity and rationality due to science and its outstanding researches. The norm for correct evaluation is the approach that a scientist would take. Deviations such as subjectivity or lack of logic are viewed as flawed or invalid.

Scientists attempt to extend knowledge into unknown areas. All abilities of the mind and technology are taxed to their limits in scientific research. Taxing the abilities develops and defines them along lines which produce knowledge and truth.

Students of science find that supporting and proving their opinions is a lot more difficult than they expected it to be. In fact, each scientist holds numerous opinions for which there seems to be little agreement.

Over time, a scientist becomes a specialist having knowledge and opinions which no one else has. Convincing others is a difficult task. The task refines and develops the quality of the scientist's evidence and conclusions.

The over-all result is that science refines the constructivity of mental activity. One might then expect science to perfect itself, but the opposite is true. The demands are so high that failures and corruptions seem to be promoted instead of overcome.

The point here is that the successes in science show what constructive mental activity is supposed to be. Science provides an objective measure of right-from-wrong in mental standards.

We start with the concept of objectivity. Science starts with the assumption that there is a set of realities outside of minds and human influences. It is called objective reality. objective means originating outside of the minds in question.

Science proves that there is such an objective set of realities. The proof is in the fact that numerous independent studies get related results. Without an objective source of reality being studied, there would be no consistent relationships between each scientist's results.



The study of objective reality in science shows that an unbiased evaluation is needed to determine what objective reality is. Unbiased means no subjective alteration of reality from its form in its objective source.

But this only applies to the evaluation of objective reality. It does not say there is no validity to subjective concerns or realities. Tailoring and using objective reality involve valid, subjective influences over it.

Commentators around the periphery of science have a tendency to refer to science as "empirical" and thereby superior to beliefs. By empirical they mean based upon observation (not experience, as the ancients used the term) which is assumed to be superior to the abstract evaluations of religion. Actual scientists never use the word empirical, because it makes no distinction between subjective opinion and objective measurement. One of the most serious challenges of science is to objectivise measurements, which is a preoccupying concern of scientists. So they avoid mixing the subjective with the objective as results when using the term empirical.

Medical doctors learn to think in opposite ways from scientists. They are taught to not question anything. They must reproduce the technology exactly as told, or it is malpractice. A scientist must question everything. Expanding knowledge requires climbing out of mind ruts and viewing something in ways it has not been viewed before. Mind ruts have subjective biases which wall off new knowledge from understanding.

Here is how mind furrows work. As a boy, I tried to make a one-lamp radio, only operable with headphones. When I was trying to solve a problem with the electronic amplifiers, I tested every imaginable alternative, but none seemed to work. After giving up, I decided to evaluate a circuit which could not work, because it would burn out the transistors. I could force it to work through careful selection of components and evaluate the result. I eventually found an easy way to make it work, and it turned out to be the answer to the problem. A year later, I was looking through an old notebook and saw a sketch of the same circuit. It was one of the first circuits I tried in working with electronics. A note near it said, "works pretty good." I did not know it was not supposed to work when I started working with electronics. Only after becoming familiar with electronics did I "learn" that it would be an impossible circuit to use. That's what mind ruts are.

For this reason, exploratory research is an evaluation of absurdities. Somewhere among the absurdities is the truth which extends knowledge into unknown areas. This applies to the exploratory research, not the conclusions. The absurdities must become nonabsurd before they become conclusions.

Rationality builds upon objective reality adding complexity to it. It also tests objective reality by evaluating the complexities related to it.

Reason is the process of making relationships between realities. The process shows whether relationships are consistent or conflicting. Consistent relationships are the desired result. What is meant by desired result? It means a universe of realities have consistent relationships between them creating complexities. The complexities are based on laws. Laws are influences which permeate through numerous less basic realities.

The purpose of reason is to get the realities inside the mind to look similar to realities outside the mind. Comparisons between realities are made to determine if relationships are consistent.

Objectivity and rationality are quite interdependent. The challenges are most visible in the study of evolution, where objectivity and subjectivity are mixed together unlike anywhere else.

Darwin had the unenviable task of sorting out the truth from the falsehood, or the objectivity from the subjectivity. He could not have been expected to get a perfect result. Here's an example. Apparently, Darwin was of the assumption that if natural selection directs evolution, then the Unique (*God*) does not. Even nowadays, uninformed persons and scientists alike often assume that natural selection is pitted against the Unique (*God, Divine Mind, Divine Energy, Universal Cosmic Energy*) as the source of biology. But that assumption is another subjective mind rut. Numerous religious believers assume that both the Unique (*God*) and natural selection are involved in evolution. There is no valid scientific basis for excluding the Unique (*God, Divine Mind, Divine Energy, Universal Cosmic Energy*) from evolution. It would be like excluding a driver from an automobile. If an automobile works, that does not mean no one drives it.

In fact, there are points of evolution which appear to require supernatural influences. Since "bad" mutations outnumber "good" mutations by a large factor, and thousands of genes are connected on the same chromosomes, how do the numerous bad mutations get separated from the few good mutations which are on the same chromosome? Maybe they are not on the same chromosome, but one mutation per chromosome per individual per generation seems to be too few. Perhaps before there were synthetic chemicals, mutations were that rare.

There are also too many coincidences in evolution. Rubber trees are the most obvious example. It is extremely unlikely that a tree would produce rubber; and the transportation industry cannot yet function on a synthetic substitute. That is

too much luck to attribute it to the big bang. There is also too much luck in cotton, which is incomparable to other fabrics, as well as too much luck in antibiotics and other drugs which have biological origins. It seems that plants are used as a chemical factory to solve problems which human chemists cannot solve.

Statistical probabilities are a conditional source of evidence for objective reality, and they go off the graph for these coincidences. Probabilities of randomness also go off the scale for the figure shown with this art that proves.

## II

# What is Creative Meditation?

*Dr. Roberto Assagioli, M.D.*

Meditation has been carried on through the ages in many different ways, both in the East and in the West, and it has been the basic means of penetration by the human mind into the higher or subtler areas of Life. But in a wider sense it is also a universal activity which, in its first and simpler stages, may be quite unconscious. Then, through various phases as the mind develops, it becomes more conscious and purposeful and consequently powerful. It concentrates thinking which, in time, produces integration and definite personality achievement and, while often carried on without awareness of its real nature, it is, in fact, a simple form of creative meditation and has produced all the creative wonders of our modern civilisation.

We have only to look at the process by which man creates everything around him to see the role of thought: the first and necessary step is an *idea*. This he then develops by clothing it with more and more thought and planning and by giving it the energy of his desire and intention until it eventually emerges in a tangible form. This is the method employed by all who are successful in the material world - how much more important for it to be used for spiritual purposes!

Although the power of thought is becoming more recognised, it is still usually employed in unconscious and haphazard ways or, worse, for selfish, aggressive materialistic or destructive purposes. Therefore it is most important that all men and women of goodwill should learn how to use it effectively for constructive ends. The main method for utilising the power of thought is *meditation*. In this sense it is not something purely intellectual or abstract, but is an effective means of inner action. It can be used in two main directions and ways:

To bring about changes and transformations in ourselves as a form of service to the world. Both produce outer, tangible results because what we do, whether individually or collectively is the outcome of what we think, feel and will. The need for personal meditation to redeem our lower natures and learn to participate in higher levels of consciousness is generally acknowledged, yet even more urgent in the present serious and perhaps decisive hour in the world's history is the need for creative meditation on the principles and qualities that will bring about a new and better era. The beginning of this can be seen; out of the present conflicts and confusion the new characteristics leading towards practical realisation that we are ONE humanity can be seen. But they are only beginnings and much has yet to be done. Active and sustained meditation is needed to make these vital ideas clearer and more developed before they can become accepted and adopted by not only the pioneering minority, but the bulk of humanity.

Basically, the great and urgent task is to create *order* out of the existing chaos, *understanding* out of the prevailing ignorance, prejudice and condemnation, and *synthesis* out of the present division and strife. To accomplish this, we need to penetrate to the levels where these higher realities exist, and then, through meditation of a creative nature, bring them *into* human consciousness and manifestation.

All who are seriously concerned for the present situation feel impelled to serve in some way, and here *is* not only opportunity to contribute, but the responsibility all have as thinking people to take part in bringing about a more harmonious and humanitarian future.

One of the outstanding trends of the present time could be mentioned in this connection - the development of organized group action. Although we are still in what could be called "the stone age" where true group life and work is concerned, this development is helping to counteract the fact that the isolated individual is, generally speaking, ineffective and an easy victim of anxiety, negativity and even despair. The sense of isolation is, in fact, artificial; we all participate consciously or unconsciously - and willingly or unwillingly in the life of the whole of humanity, and even more, in the Life of the Universe. The more we recognise this and tune in to and work with the laws of the larger Life, the happier and more effective we become, and one of the most practical steps in this direction *is* meditation. In meditation we join on inner levels with others having the same purpose, and there is the added power of concerted group action.

It is not generally recognised that meditation is inner *action*. Usually it is regarded as a process of quieting the personal self, especially the mind, and of entering into stillness and silence. But this is only one part of, and kind of the

many varieties of meditation. We have to realise that the “silence” is not just an empty or static realm. I have sometimes called meditation “exploration of the inner worlds” because these dimensions are full of energies and there *is* much to be discovered and co-operated with in them. In a sense we are living in them all the time in part of our nature; the psychological life has tangible existence in these fields, which are the realms of not only energies and qualities, but, consequently, of cause and meaning. In them originates all that happens in the outer world. They are, in fact, more “real” than the visible world, and to learn to work within them consciously and constructively is therefore an important way of serving our times. We are told that God first thought (meditated) and then spoke, symbolically, and created. “From above downwards” is a spiritual rule, and our outer work and service should always be preceded by planned, illumined meditation, that is, by inner concentration and reflection. This is a very important part of true service.

Creative meditation is not something only subjective and abstract, nor is it a purely passive or reflective state. It is a precise and scientific process requiring positive effort and working according to law. The usual contraposition in our Western society of meditation on the one hand and action on the other is misleading; they are two successive phases of any conscious, deliberate, purposeful action.

Already, in everyday life, we carry out many kinds of inner action. All hoping, aspiring, desiring and imagining, as well as thinking, are activities of this kind. But they are generally spontaneous and more or less automatic. Creative meditation, on the other hand, is a conscious and carefully undertaken use of thought and other aspects of our nature, such as the dedication and aspiration of the emotional nature, the prayer of the heart, the visualising power of the imagination, and the affirmation and intention of the will. It entails concentration, reflection and understanding, receptivity and a clear conception and formulation of the ideas or thoughts received; then the careful considering and visualising of the ways in which they can be given expression. This is a true building process, “from above downwards”, and is a technique of the New Age.

The first step in all meditation is to gain control of the mind. This is usually a struggle. It cannot be done when the mind has been at full speed without giving it time to slow down; the brakes cannot be imposed too suddenly; and we cannot blame the poor mind if it does not switch off its activity at once like an electric switch turning off the current. But it is aided by certain attitudes; first that of relaxation and slowing the breathing. This also calms the feelings which if uncontrolled will shut off the “light” and negate spiritual realisation as much as an unregulated mind.



Concentration is aided by the power of aspiration and of will to rise to a new dimension or area of consciousness; but aspiration alone without control of the mind, will not suffice, any more than steam could drive an engine and do useful work if it were not harnessed. Two other attitudes are helpful: one is to bring the spirit of joy into meditation, for joy is an instigator and revealer. It brings deep inner strength; it also ensures the co-operation of the emotional nature.

The other attitude is detachment. This means detachment from emotional attachments and the removal from the mind of all preconceived opinions, thoughts and personal reactions. This is necessary because we are all enclosed within many “thoughtforms” - those imposed by our background, our traditions, our social groups, families, and so on, and we have to learn to stand free from these before we are able to build clear and unprejudiced thought patterns, and receive without colouring or distorting them the impressions and energies which may reach us from the higher planes.

There is another reason also for detachment. Great care should be taken as to our motives in meditation. Often these are selfish or self-centred; some practice meditation as a noble way of escape or hoping that it will put them in touch with some wonderful teacher. But, rather than for specific ends, creative meditation should be given to the great impersonal energies and qualities which will bring them about. A detached attitude is essential because we cannot know the right outcome of any particular situation or what lies in the “Plan” of God. From our limited personal viewpoint and environment we are likely to be coloured if not prejudiced, and what may seem to us the best solution of some problem may be but a short-term or one-sided answer. Therefore, creative meditation should be used as a means of co-operating with and helping to bring into the world the spiritual principles needed for a better age without any preconceived convictions or formulations of the specific ways in which they will work out. Our task is to strengthen them and invoke them so that *they* can do their work.

After adequate preparation, which I emphasise is important because it prepares the ground for the effectiveness of the other stages, comes *elevation*, the raising of consciousness. At this stage it can be helpful to use the symbology of mountain climbing: first, we can visualise the mountain, it is a universal symbol of the holy places and of retreat for spiritual renewal; then we proceed to the inner mountain climbing, that is, raising the centre of consciousness towards the soul. This is the proper sequence in the use of symbols. First the concrete symbol, visualising it to impress the imagination and reorient the mind, and then, leaving the formal symbol, identifying with its *meaning*. This is the stage of penetration.

The many stages of creative meditation cannot be fully gone into here, but after a period of reflection comes the stage of reception, which should be held long enough to make it possible for the energy or idea received to descend and act in the “cup” we offer. But always we must keep well aware, and whatever we receive or which comes into our consciousness should be formulated clearly so that it *takes form* and can be expressed.

Prayer and Invocation are further important stages, for here the heart and the will make their spiritual approach and appeal. Then let us always end with *radiation* - blessing. The word blessing should not be considered merely in the sense of a loving act; it has and is a magical power. Blessing is a transforming, magical action. As an example, let us imagine the globe of the Earth with all the beings, visible and invisible which exist upon it. Then let us follow the Buddhist Blessing of the Four Divine Estates and say:

*Love to all Beings* ... visualising it going in six directions - north, south, east, west, above, below.

*Compassion to all Beings* - visualising it going forth in the same way

Then *Joy to all Beings*

And *Serenity to all Beings*.

Let us try to imagine how the effective use of this Blessing could solve all human problems, and also realise our undoubted responsibility to co-operate with the spiritual levels and principles which must increasingly inform and qualify the civilisation now in the making. (*End of Citation*)

To summarise the stages or phases of creative meditation, these are basically:

1. *Preparation*, which consists essentially of:
  - a. *Eliminating* from the field of consciousness all existing contents (thoughts, emotions, desires, etc.).
  - b. *Elevating* the centre of consciousness, and polarising or fixing it on the level of the mind.
  - c. *Attempting* to contact the self, through aspiration, prayer and invocation.
2. *Receptive Meditation*, in which the mind can be illumined in a general way by the light of the Soul, and can then receive ideas or intuitive perceptions concerning the New Age and the particular aspect of it towards which we direct attention.

3. Reflective Meditation, that is, concentrated or controlled thinking on these ideas, endeavouring to reach an ever clearer and deeper understanding of them, and think out all the developments and applications which they can and should have.
4. *Creative Meditation*. We should realise that this does not mean that we ourselves create “out of nothing”, so to speak, the *ideas* and *conceptions* of the New Age. They exist already, having been created by minds higher than ours. Our part is to co-operate in the creation of the new *forms* in which those ideas must be clothed, the vehicles or “bodies” necessary for outer expression. Such creation of new forms is going on all the time; human beings have creative power and are using it inevitably and continually, whether consciously or not. But generally the motives for creating forms are personal and often selfish or evil. Even when a person’s motives are good, they are often conditioned by illusions and glammers, and this reflects itself in the quality and effects of the forms created. Moreover, often these are only an imitation, or a repetition or multiplication of old patterns.

Into this last stage we can bring visualisation, prayer, invocation and affirmation.

## **Meditation Outline**

### **I. Preparation**

1. *Relaxation* – physical, emotional and mental. This is helped by slowly and deepening the rhythm of breathing as you relax sequentially on each level.
2. *Aspiration*. The controlled emotional nature has much to contribute; direct this energy upwards to the purpose of the meditation.
3. *Mental concentration*. Bring your thinking also to this focal point, raising it to the quiet areas of the higher consciousness.
4. *Realise* that on this high level you are linked with a great many others working in the same way.

### **II. Dedication**

You may like to use your own words for this, or use the formula as such: “I dedicate myself, with all men and women of goodwill, to the building of the new City of Humanity.”

### III. Creative Meditation

Now move on the themes:

*What is New?*

*The Law of Right Human Relations.*

- a. *Receptive stage.* Following the dedication of your thought and aims it will be relatively easy to hold your consciousness at a high, still level; try to become aware of the *reality* and *potentiality* of your chosen theme and to absorb some of its qualities.
- b. *Reflective stage.* Think about *What is New* and try to clarify and develop any idea or impression that you have caught in the receptive stage. Consider its possible applications and correlate your ideas with the *Law of Right Human relations*, which is a basic law of the New Age.
- c. *Creative stage.* Using the creative imagination, try to visualise your concepts coming into manifestation. Infuse them with the energy of feeling (i.e. desire, sense of their value, gratitude, well-come). Affirm, using the energy of the will-to-good, their triumphant manifestation on Earth.
- d. *Radiatory stage.* Repeat, aloud if possible, a concise formulation of your concept or the theme of the meditation. Send this thoughtform along rays of light in all directions.

### IV. Invocation

#### The Great Invocation

From the point of Light within the Mind of God  
Let light stream forth into the minds of men.  
Let Light descend on Earth.  
From the point of Love within the Heart of God  
Let love stream forth into the hearts of men.  
May Christ return to Earth.  
From the centre where the Will of God is known  
Let purpose guide the little wills of men--  
The purpose which the Masters know and serve.  
From the centre which we call the race of men  
Let the Plan of Love and Light workout  
And may it seal the door where evil dwells.  
Let Light and Love and Power restore the Plan on Earth.

# The Balancing and Synthesis of the Opposites

(Extracts)

by Roberto Assagioli, MD

**Polarity** is a universal fact; it is inherent in cosmic manifestation. It is true that the Ultimate and Supreme Reality is the One, the Absolute, the Transcendent; but it can only be defined by what it is not.

From the very moment that cosmic manifestation begins to unfold, duality is born. The first fundamental duality is precisely that between manifestation and the Unmanifest. In the *Bhagavad Gita* this is expressed in the words: "Having pervaded the whole Universe with a fragment of myself, I remain." In the process of manifestation the fundamental polarity is that of Spirit and Matter.

It is at once necessary to state that all polarity is a *relationship* between two elements, and that, as such, it is never absolute, but relative even to a particular pair of opposites: the same element can be positive in its relation to a certain "pole" and negative in its relation to another. An instance of the relativity of the "polar relationships" exists in the fundamental polarity between Spirit and Matter. According to some, Spirit is the free and transcendent Reality which stands above the various pairs of opposites existing in manifested life.

Such is the conception of Keyserling, contained in his book, *From Suffering to Fulfillment* (London; Selwyn and Blount) (cf. also *Das Buch von Personlichen Leben* (Stuttgart: Deutsche Verlag Anstalt, 1936), by the same writer, p. 505-510-515.) According to others, Spirit corresponds to the positive pole, to the dynamic and creative element in all duality. Such is Jung's idea. In other words, Keyserling regards the "tension" between Spirit and the various manifestations of life as existing in a vertical" direction, which he refers to as the "dimension of intensity," while Jung conceives polarity more as a horizontal relationship.

## Physical Polarity

In the physical world, the most commonly recognized polarity is that between the positive and negative poles in electricity. This polarity is the basis of the constitution of matter since, as is well known, each atom contains charges of electricity differentiated into a positive nucleus and a varying number of negative electrons. Electric polarity manifests itself in various ways which have many practical applications, as in induced and alternating currents, etc.



Interesting analogies can be found in various polarities in the field of psychology, such as emotional attraction and repulsion, ambivalence and the "compensatory" function.

Within living organisms, such as the human body, there are various polarities. One of the most important is that between the sympathetic and the parasympathetic nervous Systems; the former stimulates catabolism, the latter assimilation or anabolism. Other polarities exist between the different endocrine glands.

One of the most important and general polarities in the three kingdoms of organic life (vegetable, animal and human) is the sexual. The positive pole is represented by the masculine element, the negative by the feminine element. This does not mean that the former is active and the latter passive. Both are active, but in a different way, the masculine element being the dynamic, initiating pole, while the feminine element is the receptive, "gestative," elaborative pole. This type of polarity extends far beyond the man-woman relationship to innumerable manifestations in life. It has been particularly and deeply emphasized by the Chinese who regard these two principles as the foundation both of cosmic evolution and of every aspect of human life. The creative aspect, symbolized by the father and Heaven, they call Yang, while Yin is the receptive and elaborative aspect, symbolized by the mother and the Earth. The well-being of Man depends, in the view of Chinese philosophy, on the harmonious accord between Man and the cyclic evolution of the Universe, woven from the innumerable relationships and interactions of Yang and Yin.

### **Emotional Polarity**

In the field of the emotions and feelings we find those dualities which are familiar to all: pleasure-pain; excitement-depression; confidence-fear; attraction-repulsion; love-hate. Such is their extent that one might say that the life of the average human being is based on his emotional reactions to things, to events and to persons. These reactions have a definite function and purpose, provided they are maintained within appropriate bounds. But if we allow them to take over-as too often is the case-we are apt to become their slaves. Later we shall consider how the limitations of these opposites can be overcome.

### **Mental Polarity**

In the mental realm there is the polarity between the analytical activity of the concrete mind and the synthetic operation of the abstract intelligence; between the inductive process (from the particular to the general) and the deductive process (from the general to the particular).

Consideration of the human personality in its totality discloses various fundamental polarities which have been extensively investigated by modern psychology. The knowledge about the human being acquired in this process has stimulated the development of important psychological, educational and psychotherapeutic techniques. The principal polarities here are: Body-Psyche; Consciousness-the Unconscious; the lower Unconscious-the Superconscious; Pathos (Receptivity, Sensitivity, Reactivity)-Ethos (Activity, Dynamism, Will); Eros (Feeling)-Logos (Reason).

### **Spiritual Polarity**

The fundamental duality in the spiritual realm is that existing between the personality and the Transpersonal Self, a polarity which is the cause of many inner conflicts, until harmonious relationships and an increasing blending or unification (spiritual psychosynthesis) are achieved.

### **Interindividual Polarity**

There are also many "inter-individual" polarities which are of the utmost importance. The most and fundamental one is that existing, on all levels, between Man and Woman. Then there is that between adults and young people, particularly in the interaction between parents and their children. There are, further, the various relationships between individuals and the different groups to which they belong.

Among them we find the family considered as a unit, as a "psychic entity," which is made up not only of members who are alive, but also of ancestral influences and family traditions. Such influences are sometimes a help to the individual, offering him an ideal and a way of life which he may be encouraged to live by. Other times, and perhaps more often, they may hem him in and even oppress him.

Then come the social groups of different kinds (social and professional classes, cultural and religious groups, nations) with which the individual may find himself associated, in a condition of passive subordination or of cooperation, as leader and directing agent or in conflict. Similar relationships exist among groups; both among those of the same kind and size, i.e., between families and families, classes and classes, nations and nations, etc.; and the "hierarchical" ones, between the family and the state; classes and nations; between a state and a federation of states.

Two kinds of polarities which are of great importance are that between the northern and southern individuals and groups in each nation and continent and that between Western and Eastern peoples.

## Balancing Opposite Poles

Each of these numerous polarities confronts us with the problem of their interplay and balancing. The following is a brief survey of the general principles and methods of balancing opposite poles with the object of resolving "polar tensions:"

1. *Fusion of the two poles*, involving the neutralization of their charges of energy.
2. *Creation of a new being, of a new reality*.
3. *Adjustment of the opposite poles*, by means of an "intermediary center" or of a principle higher than both. A regulating action of this kind can be brought about in two ways:
  - a. By diminishing the amplitude of the oscillations between the two extremes, at times even to vanishing point, thus inducing a more or less complete neutralization ("the happy medium"). An instance of this, of great actual interest, is the oscillation between excessive authority and uncontrolled freedom in education and the search for a balanced attitude.
  - b. By consciously and wisely directing the alternations so that the result is harmonious and constructive, and in accord with the cyclic alternations of both individual and general, human and cosmic, conditions. (This is the method taught by Chinese philosophy and particularly by the *I Ching*.)
4. *Synthesis*, brought about by a higher element or principle which transforms, sublimates and reabsorbs the two poles into a higher reality.

The different types of polarity require correspondingly appropriate solutions. Man often has the freedom -- and consequently the responsibility -- of choosing between different methods of balancing. It should, however, be pointed out that the indicated solutions are not always as clear cut as the above enumeration might lead one to believe. Sometimes, as the following examples will show, they can overlap or be combined in various ways.

In the field of electricity, the most simple outcome is neutralization through the fusion of the positive and negative charges. However, the conditions in which this fusion is effected determine the results, which are thus subject to considerable variation. When, for instance, the poles are brought towards each other, and the voltage with which they are charged overcomes the resistance of the medium which separates them, a discharge is produced which manifests as a spark. Lightning is an instance of this phenomenon. When, on the other hand, the poles are kept apart but connected by a conducting wire, with some "resistance" introduced at a point along the conducting wire, the electrical energy becomes susceptible to various transformations. This latter process is

being utilized with increasing ingenuity in the transformation of electricity into light, into heat, or into movement. In these cases the process of neutralization produces various useful effects. In the biological realm, health can be defined as a dynamic equilibrium ever threatened and ever restored between a series of polarities, such as exist between the divisions of the nervous system, between various endocrine glands, and in general between the anabolic and catabolic functions. *In the same way, psychological life can be regarded as a continual polarization and tension between differing tendencies and functions, and as a continual effort, conscious or not, to establish equilibrium.* Among the most important psychological polarities are: impulse-inhibition; feeling-reason; extroversion-introversion.

In sexual polarity, the union of the two physical elements has a creative effect. The dynamism of their fusion brings about the birth of a new organism similar to that of the parents. In humanity this wonderful physical creative function is closely associated with the psychological polarities, and this often produces very complex situations and difficult problems.

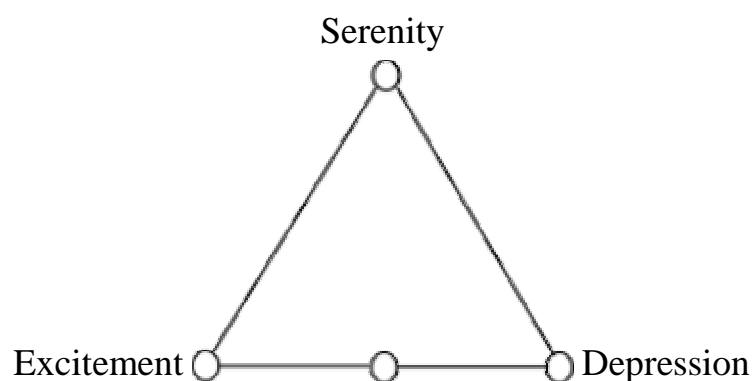
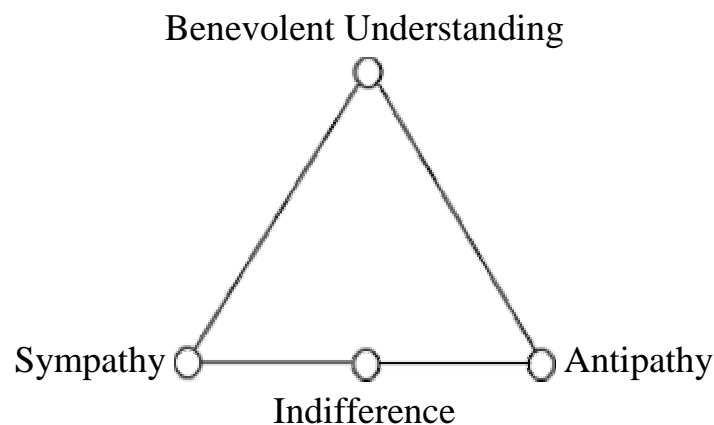
In the fields of drives, emotions and feelings, the balancing of opposite qualities requires the intervention of a higher regulating principle of a mental or transpersonal nature. The first task is to prevent the drives and the emotions from overwhelming and submerging the reason and the will. The best way to achieve this is to learn how to disidentify oneself from them at will, in order to be free at any time to maintain the "I", the centre of consciousness, on a higher level above them, in order to be able to observe and evaluate them, and to wisely regulate them as needed.

Let us make it clear that to regulate does not mean to "suppress," and that this does not in any way lead to aridity or a lack of sensitivity. Let us, for example, consider a fundamental polarity, pleasure-pain. As long as we remain slaves of this duality, always actively seeking pleasure and fearfully fleeing from pain, we shall not find lasting peace or permanent satisfaction. On the other hand, a forced inhibition, an artificial impassivity, certainly does not constitute a satisfactory solution. This can only be arrived at by means of that clear insight which enables us to understand the causes, the nature and the functions of both pleasure and pain. This insight carries the recognition that, in accepting pleasure without craving for it and attachment to it, and in accepting pain, when unavoidable, without fearing it and rebelling against it, one can learn much from both pleasure and pain, and "distil the essence" which they contain. Moreover, one can gradually raise the quality and level of these "opposites"; one passes by degrees from the physical pleasures in and of themselves to the joys of feeling and of the mind, finally experiencing spiritual joy. One makes one's way from physical suffering to emotional troubles, to intellectual turmoil, then to

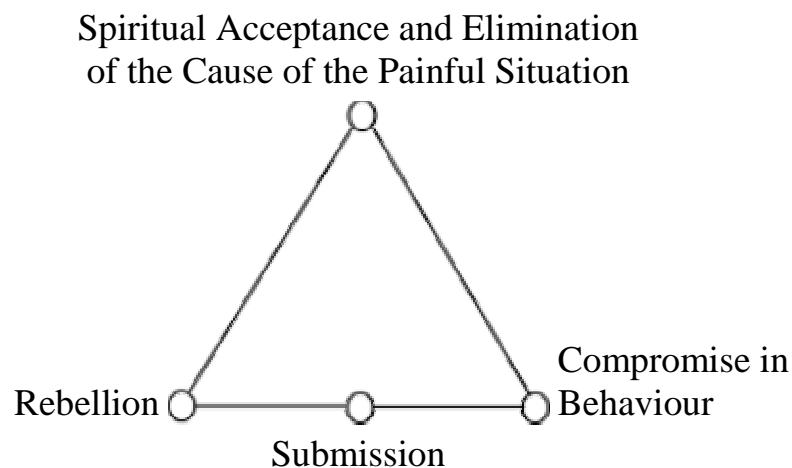
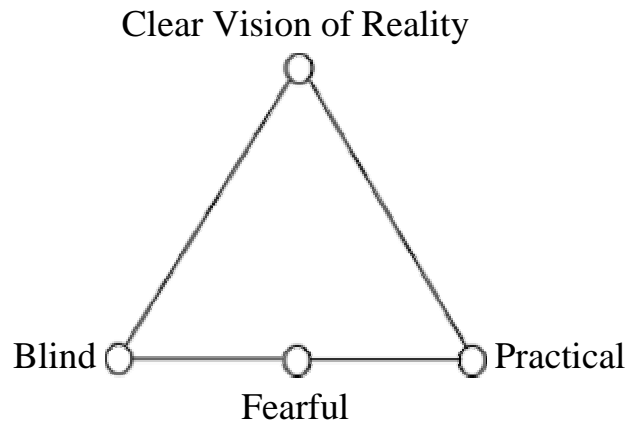
compassion for the sufferings of others and then of the whole human race. From all these experiences one gathers the fruits of wisdom, and learns to keep the center of consciousness stabilized more and more at a level above the alternations of personal pleasure and pain. Finally we can acquire the ability to identify ourselves with the Universal Life, with the Supra-Individual Self, with the Supreme, which transcends all "opposites" in ineffable bliss.

If we examine more closely the specific polarities of the emotional field, we can clearly distinguish two main types of solutions. One is realized on the same level; it can be called "the middle way" of compromise, the blending of the two poles. The other solution is achieved at a higher level: it is the fusion of the poles into a higher *synthesis*.

The method of synthesis which is analogous in a certain sense to a chemical combination, includes and absorbs the two elements into a higher unity endowed with qualities differing from those of either of them. The difference between the solutions achieved through compromise and those brought about through synthesis can be clearly indicated by a triangular diagram. Here are a few examples:



## Apathetic Calm



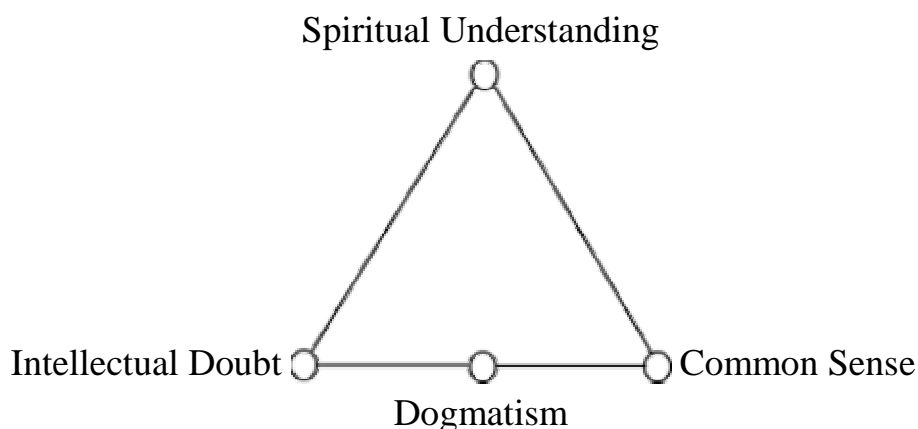
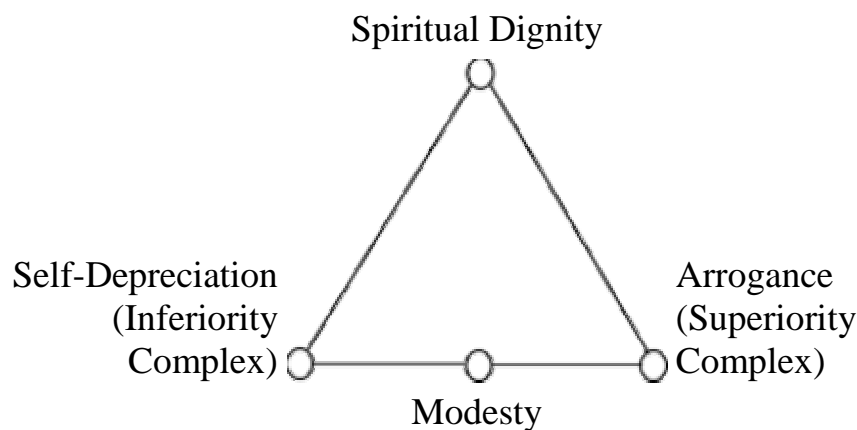
The polarity between "mind" and "heart", between reason and feeling (*Logos* and *Eros*), is regulated in the first place by the recognition of their respective functions and of the legitimate field of action of each of the two functions, so that neither dominates the other. This can be followed by a mutual and increasing cooperation and interpenetration between the two, finally arriving at the synthesis so well expressed by Dante in the words "Intellectual light full of love."

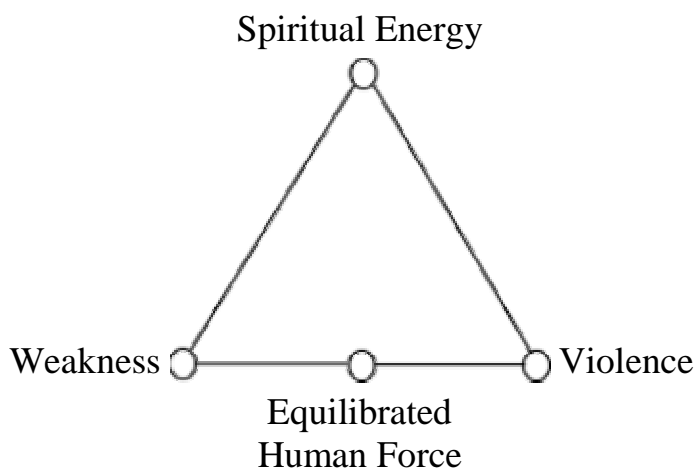
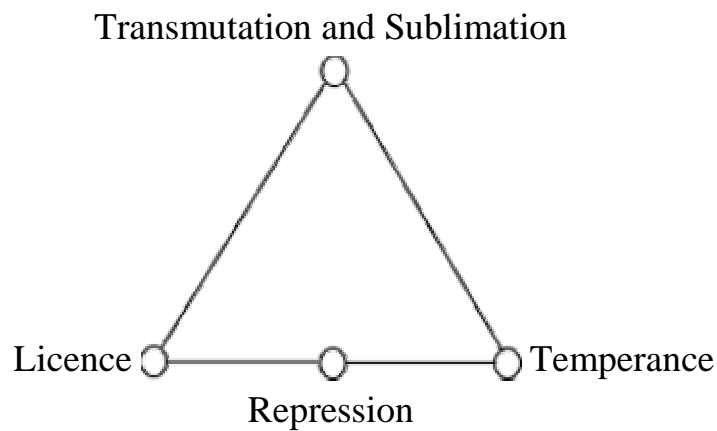
The polarity between sensitivity and receptivity (*Pathos*) and dynamism or Will (*Ethos*) which, in a wider sense, corresponds to psychosexual polarity -- for the former pole is the "feminine" and the latter the "masculine" modality -- can also at first be controlled by a balanced adjustment, to be superseded by a creative synthesis.



The fundamental polarity between the human personality as a whole and the spiritual Self can also be resolved into a unity. This is the aim of the process of harmonization and transmutation involving a protracted series of conflicts, approaches, and contacts, each producing partial, increasingly expanded fusions. In short, this is the process of spiritual psych~ synthesis. It constitutes the noble effort, the central drama of Man who, either consciously or unconsciously, aspires to this high goal, or is pushed towards it by his inability to find lasting satisfaction or a true peace until he has attained it.

The interaction between the Self and the personality creates a series of "triangular" relationships similar to those previously indicated. Here are some of them:





The various equilibrations, adjustments and syntheses can be produced in different ways. At times, they are preceded by intense crises and conflicts. In other cases they are reached in a more gradual and harmonious way by means of a progressive decrease in the oscillations of the "pendulum". A clear understanding of this process of synthesis enables one to achieve it more easily and rapidly. The essential requirement, as previously mentioned, is to avoid identifying oneself with either of the two opposite poles, and to control, transmute, and direct their energies from a higher centre of awareness and power.

## Part III

# The Principle of Goodwill

### *Key thoughts on the Principle of Goodwill*

The Principle of Goodwill has been called the "touchstone which can transform the world." Its significance becomes clear if we think of goodwill as an expression of the "Will-to-Good." Will is a fundamental initiating and propelling power, it can be manifested as simple individual will or the "Will of God," the great overall Plan and Purpose. The Will-to-Good is the truest orientation of direction Will can have.

Goodwill is a Principle, and a Principle has been called an "idea of God." It is spiritual reality, a truth to which the soul nature in all of us responds, and is always aligned with the greatest good for the greatest number. Meditating on this Principle, on this idea of God, opens the door to the Law of Right Human Relations.

### *Techniques for the Implementation of Goodwill*

1. See the idea to be transformed by Goodwill from every point of view. Include it in a larger point of reference that honours and understands the connectedness of all. This will naturally lead to an expression of "loving will." The power used to bring about this transformation is the will-to-good, also known as the "magnetic seed of the future."
2. Find and establish the points of agreement already existing, and strengthen them as a basis for the work to be done. Then examine the seeming points of conflict to find a common good, knowing that Goodwill exists even when there is fundamental disagreement. Goodwill is a harmonizing energy.
3. Establish a new, agreed upon unifying endeavour or idea, keep it ever present and refer to it often. Should a conflict arise repeat Techniques 1 and 2, for Goodwill comes alive or is dynamic only when it is evoked to resolve a conflict, bridge a cleavage, to heal disunity.

### *The Spirit of Goodwill*

The Spirit of Goodwill is a great unifying Principle. The individual will is subordinated or even sacrificed for the greater good of all, "Thy will, not my will be done."

The Spirit of Goodwill can produce an atmosphere in which true cooperation can take place, problems can be solved, and obstacles overcome. Goodwill represents the firm belief in the divine possibilities - the Essential Divinity - of all beings. Goodwill is often present in difficult situations just awaiting release. It needs only to be cultivated and used.

Remember, there are no problems which cannot be solved by the Will-to-Good. As Goodwill becomes a dynamic, positive factor in all human affairs it lays the foundation for a new understanding.

There is a natural relationship (Unanimity) between all of Humanity that dissolves all barriers and ends the spirit of separateness and hate. Building upon this foundation of Goodwill, we will bring about an unprecedented era of Right Human Relations. With the alignment of heart, mind and will, Humanity will take the next step in our Divine evolution.

### *Principle of Goodwill Synthesis*

The term goodwill is used frequently yet few of us understand goodwill is a spiritual principle, sometimes called an "idea of God," which gives orientation and direction to our lives. A principle is a spiritual reality, a truth to which the higher Self, the Soul, in each one of us responds, and it is always keyed to the greatest good for the greatest number. The power of goodwill is not to be underestimated as it has the capacity to break down the barriers of hate and separation found in the world today. More than a good intention, goodwill is a focused application of both qualities of will and love to effect change in the world.

Will, the First Aspect of Divinity, most directly expresses the essential nature of that Divinity. Will acts without sentiment, without thought of suffering or hardship to the entities involved. The wilfulness and apparent cruelty of Life working its patterns out in all forms can be seen in the brutality of nature. The Destroyer Aspect is a part of this expression, giving some indication of the apparent harshness Will can demonstrate. And yet the old structures that no longer serve must be torn down before building anew can commence. With this in mind, the absolute necessity of "destroying" is evident.

Yet the evolving consciousness of all form life needs to be cared for and nurtured, not squashed under the heavy hand of "The Destroyer." The Quality of Love cushions Will's impact with compassion and empathy. Love's insulating force provides a buffer for the consciousness enduring the power of Will, helping to prevent crippling contraction and despair. Where Love goes, still live faith and hope despite extremely harsh conditions. Another's wilful action is

bearable when tempered with the sustaining energy of love. Love renders all things enduring.

Loving intelligence embodies both the qualities of Will and Love in practice. Without this loving quality to guide will, this potent energy easily is distorted to personal gain and recognition. The Destroyer Aspect can degrade through the personality as ruthless and harmful behaviour. To exercise goodwill is the evolving consciousness's first attempt to express the love of God.

The positive shift in difficult situations when employing goodwill can be immediate. Goodwill promotes harmony and unity, breaks down barriers and builds bridges, for it stimulates right action between individuals, groups, and peoples. Practicing goodwill creates open lines of communication, fosters understanding, dispels fear and evokes trust ~ demonstrating goodwill naturally evokes cooperation with others.

Self-centeredness, resentment, hostility, prejudice, criticism, and intolerance prevent goodwill in our lives. The elimination of these requires an attitude of self-observation, of sincere self-analysis, and of detached assessment. Paradoxically, an initial amount of goodwill is essential to overcome these self-defeating states and to enable goodwill to become a force in our lives.

Evoking in ourselves the opposite qualities of the above - compassion, patience, generosity, humility, a sense of brotherhood, a spirit of service, and gratitude ~ will naturally create much goodwill for ourselves and others. Goodwill is contagious and spreads like wildfire throughout the human heart.

How to incorporate goodwill when dealing with a problem? Find common ground to build from. Examine a problem from *every* point of view. Determine what is the greatest good that will come with suggested outcomes. Try to keep the solution geared to what benefits everyone the most and include it in a larger frame of reference, a greater "whole." Consider it from "above," from a higher level of personality detachment, if possible. Lastly, a willingness to compromise is essential.

Be willing to put aside some immediate benefits in favour of future greater returns produced by agreement and cooperation. Decide what needs to be done and take action, *together*. Remember that good attracts good, generosity evokes generosity.

Where is goodwill needed? Everywhere, from our closest associates and family members to the broader community we live in, and broader still, if possible, to foreign lands. In all these relationships let us endeavour to *understand* those

with whom we come into contact that the needed goodwill in interaction with them is built and maintained.

Remember *transformation works from within outward*. It is the cultivation of the will-to-good within us that gives us the power and arouses the energy necessary for active demonstration of goodwill in our outer lives.

## Seed Thoughts

Goodwill is the will to create that which is right and ought to be.

It is the agent of right relationship, and deliberate effort to practise it has an expanding effect on ourselves.

Goodwill can exist even where there is fundamental disagreement; It is a harmonising *energy*, a subjective factor, which is “picked up” by others and so can transform a situation silently, “behind the scenes”, as well as objectively.

The practice of harmlessness can evoke goodwill from others.

Goodwill only becomes dynamic when it is called into action, that is, when it is evoked to solve a problem, bridge a cleavage, heal disunity. Goodwill then becomes a dynamic, creative energy, released by the will-to-good in the heart. “Goodwill is the touchstone which can transform the world”.

*From the Tibetan Master Djwhal Khul:*

I ask you to drop your antagonism and your antipathies, your hatreds and your racial differences, and attempt to think in terms of the one family, the one life and the one humanity.

*From Dr. Robert Muller:*

You are a free, immensely powerful source of life and goodness. Affirm it. Spread it. Radiate it. Think day and night about it – and you will see a miracle happen.

*The last lines of Dante’s Divine Comedy:*

Yet, rolling like a wheel that never jars, My will and wish were now by love impelled. The love that moves the sun and all the other stars.

# Meditation Outline

## I. Preparation

1. *Relaxation* – physical, emotional and mental. This is helped by slowly and deepening the rhythm of breathing as you relax sequentially on each level.
2. *Aspiration*. The controlled emotional nature has much to contribute; direct this energy upwards to the purpose of the meditation.
3. *Mental concentration*. Bring your thinking also to this focal point, raising it to the quiet areas of the higher consciousness.
4. *Realise* that on this high level you are linked with a great many others working in the same way.

## II. Dedication

You may like to use your own words for this, or use the formula as such: “I dedicate myself, with all men and women of goodwill, to the building of the new City of Humanity.”

## III. Creative Meditation

Themes:

*The Development of Mind*

*The principle of Goodwill*

a. *Receptive stage*. Following the dedication of your thought and aims it will be relatively easy to hold your consciousness at a high, still level; try to become aware of the *reality* and *potentiality* of your chosen theme and to absorb some of its qualities.

b. *Reflective stage*. Think about *What is New* and try to clarify and develop any idea or impression that you have caught in the receptive stage. Consider its possible applications and correlate your ideas with the *Law of Right Human relations*, which is a basic law of the New Age.

c. *Creative stage*. Using the creative imagination, try to visualise your concepts coming into manifestation. Infuse them with the energy of



feeling (i.e. desire, sense of their value, gratitude, well-come). Affirm, using the energy of the will-to-good, their triumphant manifestation on Earth.

- d. *Radiatory stage*. Repeat, aloud if possible, a concise formulation of your concept or the theme of the meditation. Send this thoughtform along rays of light in all directions.

#### **IV. Invocation**

Repeat “The Great Invocation”, using the mind, heart and will, and recognising that it is a powerful means of bringing about the New Age.

#### **The Great Invocation**

From the point of Light within the Mind of God  
Let light stream forth into the minds of men.  
Let Light descend on Earth.  
From the point of Love within the Heart of God  
Let love stream forth into the hearts of men.  
May Christ return to Earth.  
From the centre where the Will of God is known  
Let purpose guide the little wills of men--  
The purpose which the Masters know and serve.  
From the centre which we call the race of men  
Let the Plan of Love and Light workout  
And may it seal the door where evil dwells.  
Let Light and Love and Power restore the Plan on Earth.

# Chapter III

## Part I

### Meditation and Training in Self-Awareness

#### Realisation of the Self or Soul



#### The Light of the Soul

##### The Science and Effect

**A paraphrase of “The Yoga Sutras of Patanjali, with commentary by Alice A. Bailey, Book IV, § 22, pages 415/416, Lucis Press Ltd., London.**

22. When the spiritual intelligence, which stands alone and freed from objects, reflects itself in the mind stuff, then comes awareness of the self.

This spiritual intelligence, which is the real man, the Son of God, eternal in the Heavens, is known by many and varied names, according to the school of thought. The appended list of synonyms is of value to the student, for it gives him a broader vision and an inclusive understanding, revealing to him the fact that the Sons of God, revealed or unrevealed, are everywhere to be found.

The spiritual Intelligence.	The inner Ruler	The Word made Flesh.
The Soul.	The second aspect.	The AUM.
The self-conscious Entity	The second Person.	The Thinker.
The Christ.	God in incarnation.	The Observer, Perceiver.
The Self.	The Son of Mind.	The Form builder.
The Higher Self.	The divine Manasaputra.	Force.

The Son of God.	The Agnishvattva	The Dweller in the body.
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These and many other terms will be found scattered throughout the scriptures and literature of the world. In no book, however, is the nature of the soul, whether macrocosmic (the cosmic Christ), or microcosmic (the individual Christ), so wonderfully portrayed as in the Bhagavad Gita and in the three books, the Bhagavad Gita, the New Testament and the Yoga Sutras is contained a complete picture of the soul and its unfoldment.

## **A Treatise on Cosmic Fire**

**By Alice A. Bailey, pages 200/201**

If this is borne in mind it leads to a realisation that the separation of the Spirit from the material vehicle involves two aspects of the One great All; herein is seen the work of the Creator, the Preserver and the Destroyer.

In the final perfection of this third sense of sight, the term used is the wholly inadequate one of realisation. Let the student study carefully the lowest and highest demonstration of the senses as laid down in the tabulation earlier imparted, and note the occult significance of the expressions used in the summation.

Hearing	Beatitude	This is realised through the not-self.
Touch	Service	The summation of the work of the Self for the not-self.
Sight	Realisation	Recognition of the triplicity needed in manifestation, or the reflex action of the Self and the not-self.
Taste	Perfection	Evolution completed through the utilisation of the not-self and its realised adequacy.
Smell	Perfected Knowledge.	The principle of manas in its discriminating activity, perfecting the inter-relation between the Self and the not-self.

This all concerns the perfected, realised Personality.

In all these perfections is seen the awareness of the Self, and the graded process of identification, utilisation, manipulation and final rejection of the not-self by that Self who is now consciously aware. He hears the note of nature and that of

his monad; he recognises their identity, utilises their vibration, and passes rapidly through the three stages of Creator, Preserver and Destroyer.

## **What Is the Higher Self, Soul, or Divine Self?**

**by Philippe L. De Coster, D.D.**

Many masters and teachers, refer to the levels of one's being using such words as Higher Self, Soul, Spirit, and Divine Self. The Divine Self within you is eternal, infinite consciousness, free from all attachments and beyond all action; it is constant and unchanging, birthless and deathless. This "Self" can only be known through a direct experience of It and cannot be known through the rational mind. It is the Oneness from which all life comes, and to which all life returns.

Out of the Oneness or Uniqueness you were created as an individual. The Soul is a part of your individual consciousness, that is a bridge, the Antahkarana between the Divine Self and your personality. Your Soul is a repository of all your lifetimes of experience, and grows as you grow. It knows and expresses Divine Will and purpose, and makes this energy available to you, the personality. Your soul's essence is Love.

"Higher Self", we normally use to define when you, at the personality level, can express your Soul's light and the light of the Divine Self through your words, thoughts, actions, and all that you are and do.

Divine Will is the way to build a bridge between you and the Divine Self, for each quality of Divine Will embodies a quality of consciousness of the Divine Self. Working with Divine Will is a powerful and effective way to open to Divine Self Consciousness.

The Soul is the part of you that is the link between your personality and your Divine Self. Your Soul is light and its quality is pure love. When your personality is fully developed, integrated, and evolved, it becomes a tool for your Soul to fulfil its goals. It becomes more than a personality—it becomes your Higher Self.

Your Higher Self is a perfect instrument through which you can express itself on the earth plane. As your Higher Self, you carry out the purposes of your soul-life, instead of following the desires of your personality. You are being your Higher Self every time you are aligned with the highest goals.

## **What is Your Soul-More Information**

Your soul lives on the soul plane, a dimension of light and vibration that is closer to the Unique (God, Divine Energy, Divine Mind), the All-That-Is. Your soul provides the medium through which the Divine can reach you. It is the link between your Divine, Eternal Self and your personality.

Your Soul is more than a combination of your mental, emotional, and physical bodies. It is the intelligence that directs the building of your bodies. It contains your essence between lifetimes and holds the patterns that created you in this lifetime. It has qualities of mind and mental awareness; it is intelligent and creative. It can draw matter to itself to create forms in your physical world. It lives in higher spiritual dimensions and brings the light and energy of those dimensions to you. Your Soul is always evolving and growing, just as you are. It is the repository of all wisdom, love, and spiritual will and power that you have gained from every lifetime. It grows more complete and beautiful with each shift you make, as you add all that you are now learning to your soul's light.

### **Recognize that your soul is a part of you.**

Realize that your Soul is not separate from you; it is a part of you. As you make Soul contact, you are getting to know yourself as a "Living Soul". You are expanding your consciousness to experience your Soul's greater light, wisdom, and love.

Your Soul is made of light and is the embodiment of love. It is a master on its own plane. To grow and fulfil its higher purpose, your Soul needs to become a master of the physical plane in which you live. Part of its purpose is to learn how to send its light into your personality, mind, and emotions to establish its higher light and rhythm in all of them. Your personality is your Soul (*your are a living Soul*) as it exists on the earth plane in the world of form and matter. Your level of spiritual evolution is determined by the mastery your soul has gained on the earth plane.

To reach enlightenment, you cannot sit around and wait for your Soul to contact you and do all the work for you. Your soul is in a state of deep meditation. Most of your Soul's attention is turned upward toward the realms of Spirit, of pure God-light, until you are ready to call its attention to you. Although it is always transmitting waves of Soul energy to you, its work with you changes when you develop an awareness of it. Then you can use its stimulating, purifying, and transformative energies to grow spiritually.

You are the one who needs to draw your Soul's attention to you. You do this through expanding your consciousness—seeking to be your higher self, to grow spiritually, and to awaken your light body. You draw your Soul to you through your will and your intent to make your inner life real. When you consciously connect with your Soul through meditation and correct living, continually drawing it into your life, your Soul begins to put more attention and energy into you. When this happens, your spiritual growth accelerates rapidly. You work from the earth plane upward, and your soul works from the soul plane downward.

As you fuse with your Soul, you can absorb the spiritual knowledge that is in and around its being. This will improve your daily life. Your Soul knows the divine plan for humanity and all life; it knows the part you are to play in that plan.

As your soul sends its light downward, it experiences itself through your earth consciousness. It can more successfully express itself through you as your personality becomes more responsive to it. Your Soul can fulfil its higher purpose of mastering and bringing its light into the world of form and matter that you live in. As you fuse with your soul and radiate its energy in your daily life, you serve humanity in a valuable way. You become a distributor of Soul energy. Through Soul contact, you can radiate love, light, beauty, and joy to others and in selfless service.

## **Transpersonal Inspiration**

**By Dr. Roberto Assagioli, M.D.**

### **Part One**

If we were to look about us at the “signs of the times”, the present state of humanity, the direction of its interests and the nature of its descendant, we should doubtless be struck by a growing polarization between two opposing tendencies. On the one hand there is an immoderate desire for and frantic pursuit of material possessions, sensuous enjoyment, mastery of nature and authority over other human beings, coupled with the inevitable accompaniments in every field of licence and self-assertiveness, individual and collective aggressiveness, and violence. On the other hand we find, displayed in a more or less overt form, a degree of dissatisfaction with that materialism, aggression and self-centeredness which, among many of the young, becomes open rebellion. This opposition is characterized by a conscious or unconscious search for different

and higher values and gratifications and a longing for what is by and large termed spiritual or religious.

But the path of this search is strewn with uncertainty, confusion and misunderstanding. One notices a strange paradox in the fact that, while there is an abundance of evidence pointing to the existence of this higher sphere obtained by men and women of every age and place, it has been the object of little and largely unsatisfactory scientific research. A number of reasons account for this situation. In the first place, an erroneous conception of the scientific method is widely held, which would limit its use to the quantitative and statistical techniques suited to the natural sciences. Furthermore, the mind is reluctant to admit the existence of non-rational reality and values; it confuses the super-rational with the irrational or even anti-rational. There is also the fact that the descriptions of experiences in this higher sphere are generally couched in terms associated with religious doctrines, and employ pictures, symbols and forms no longer accepted or recognized as valid by the modern mentality. As Keyserling has said in his irreverent way, "they have been exhibited in the frames constructed out of their own prejudices."

Another difficulty stems from the inadequacies inherent in language, the incapacity of verbal expression to communicate the true nature of trans-personal experience. All who have attempted description of such experiences have affirmed that they are ineffable. This is one of the characteristics attributed to mystical experience by William James in his *Varieties of Religious Experience*.

Finally, the fear of adventuring into a different world from the common, everyday one must be reckoned with, a world that is unknown and apt to be scandalous. This fear is strengthened by the frequent presentation of this "adventuring" in a negative way, usually calling for the renunciation of all that man is generally attached to, while insufficient stress is laid on its positive and joyous aspects. All this builds strong resistance and reluctance as well as what has been called the "refusal of the sublime". And yet, despite all, the dissatisfaction and search for "something other", the fascination in exploring and conquering the inner worlds, whose vivid light many have glimpsed, have had the effect of drawing large numbers to those who present themselves as "messengers" and guides in this sphere, and who collect around themselves enthusiastic and often fanatical adherents and disciples.

But wide variation in value distinguishes the messages and the competence of these guides, or "masters". Side by side with lofty and genuine teaching is proffered what is either totally spurious or contains an admixture of truth and illusion in varying proportions. Flanking the truly wise guides are to be found the false prophets who employ and teach methods that are not only worthless, but sometimes dangerous as well. Herein lie the necessity and urgency of



scientific study and experimental investigation in this field: scientific in the sense of being independent of every doctrine, system and personal authority.

Studies and investigation along these lines have been initiated and are undergoing rapid development. They constitute a new branch of psychology, which has been given the name “transpersonal” and which could be termed “Height Psychology”; but this is only a beginning: a great deal remains to be done. Speaking for myself, this field has occupied my attention for many years, and I am now (June 1974) engaged on the task of coordinating and systematizing my personal contribution to the field in a book to be called *Height Psychology and the Self*. Its proposed index will convey an idea of the vastness and complexity of this field:

## **Introduction-The Dimensions of Psychology**

1. Two-dimensional (superficial) psychology;
2. Depth Psychology;
3. Height (Transpersonal) Psychology;
4. Towards a three-dimensional, synthetic psychology.

## **Contents**

1. Levels of the inner world;
2. The superconscious level;
3. Experience and realization;
4. Distinctive features of the “Heights”
5. The Self (summary-existential experiences and transcendental realities);
6. The seven different paths:
  - a. The religious, devotional, mystic;
  - b. The ethical, regenerative;
  - c. The aesthetic;
  - d. The path of social-humanitarian service and the heroic;
  - e. The scientific-philosophical;
  - f. The ritualistic or ceremonial;
  - g. The path of the Will.
7. Means and techniques for transpersonal realization: Descent and Ascent.

One of the principal subjects covered by this Height Psychology is the relationship between superconscious, transpersonal activities and the conscious life, or, to put it more precisely, the various modalities employed in the passage of superconscious contents and energies into the field of the ordinary waking consciousness. There are several of these modalities, and they can be indicated thus:

- I. Intuition
- II. Imagination
- III. Illumination
- IV. Revelation
- V. Inspiration
- VI. Creation
- VII. Understanding and interpretation

They do not operate separately, but tend to act more or less contemporaneously and in combinations of varying proportions. This makes it easy to confuse one with another; which is why their scientific study requires that the distinctions and differences existing between each of them be clearly established. Differentiation of this nature is essential if their relationships and interactions are to be recognized and properly understood. This study has in its turn its various aspects and stages, which also must be kept distinct:

- I. The phenomenology, i.e., the assemblage of spontaneously acquired experiences and observed facts, such as have been described and presented by a large number of witnesses of every time and place.
- II. The modality of the processes by which the passage from the superconscious to the conscious is effected.
- III. The Techniques which have served, and still serve, to create and promote that passage. These include the various external and inner practices associated with the different religions, as well as those exercises which, though known by a variety of names, may be grouped under the generic title of Yoga .
- IV. The immediate results and the subsequent effects proceeding from them.
- V. The methods for alerting dangers and redressing potential damage caused by the “descent” or by the irruption of transpersonal energies.
- VI. The ways of making better and more fruitful use of these realizations and energies.

Let us first of all consider the various modalities referred to above, by which the superconscious elements and activities effect passage into the field of consciousness.

## I. INTUITION

Here a distinction must be made between the intuition as a psychic function and the results of its action, that is, the intuitions which have different characteristics. The commonly given definition of the word is etymologically derived from “in-tueri”, meaning to see into. It is the sight, the immediate perception of an object apprehended in its individual reality. As a specific, autonomous cognitive function, the intuition is widely known and has been recognized in both the East and the West.

Self-styled scientific psychology, on the contrary, has not acknowledged its validity as a medium of consciousness, owing to its restricted and unilateral conception of the field and methods of science, or has identified it with direct sensuous perception of external stimuli. But a reaction against this unjustified exclusivism has materialized and is continuing. The two major champions of the validity and value of intuition have been Bergson and Keyserling. Though regarded and classed as philosophers, they both possessed an exceptionally discriminating psychic sense based on the intuition, and in Keyserling’s case, on a profound capacity for empathy and self-identification with others. They thus made invaluable contributions to the knowledge of the human mind, contributions which the new scientific psychology will have to take duly into account.

In the strictly psychological field, credit is due to Jung for affirming the existence and validity of the intuition as a specific and autonomous psychic function. He says this about it:

I regard intuition as a basic psychological function. It is the function that mediates perceptions in an unconscious way. Everything, whether outer or inner objects or their relationships, can be the focus of this perception. The peculiarity of intuition is that it is neither sense perception, nor feeling, nor intellectual inference, although it may also appear in these forms. In intuition a content presents itself whole and complete, without our being able to explain or discover how this content came into existence. Intuition is a kind of instinctive apprehension, no matter of what contents. Like sensation, it is an irrational function of perception. As with sensation, its contents have the character of being given, in contrast to the “derived” or “produced” character of thinking and feeling contents. Intuitive knowledge possesses an intrinsic certainty and conviction, which enabled Spinoza (and Bergson) to uphold the *scientia ascendans* as the highest form of knowledge. Intuition shares this quality with sensation, whose certainty rests on its physical foundation. The certainty of intuition rests equally on a definite state of psychic “alertness” of whose origin the subject is unconscious.

He terms it irrational, a designation that lends itself to misunderstanding, since it could be interpreted as contrary to reason, whereas in reality it is simply different, but not in opposition. It might well be called pararational, or, better, trans-rational.

The types of intuition are three in number. There are first of all the sensory intuitions associated with the conscious perception of visual, auditory, tactile, etc., impressions produced by stimuli originating in the environment. This class need not detain us, as it is limited to personal psychic levels and does not concern the superconscious.

Then we have intuitions of ideas, in the Platoistic sense, and since these come from a higher region than that in which the ordinary mind functions, they may be considered to be transpersonal. The same can be said of the third kind of higher intuition, that is to say the aesthetic, the religious, the mystical and even the scientific (for instance, those of higher mathematics). This denotes the difference between the personal psychological and the transpersonal life.

Intuitions present themselves to the consciousness, or are perceived by it, in two ways. The first, which adheres more closely, to the etymological meaning, can be described as the opening of an “inner eye”, thus permitting the “sight” or perception of some reality inaccessible to normal mental vision. The other way is characterized by a brilliant, lightning-like flash of light, which, “descending” into the field of consciousness, is perceived by the “I”, the centre of consciousness at its normal level or “seat”. A common and specific characteristic of intuitions is their “authenticity”. They convey the perception of their object in its totality, like an organic whole, and thereby differ from the mental consciousness, which is analytical. Keyserling points this out clearly in the following passage from “De la Pensée aux Sources”:

Man, like all animals, is intimately linked to the total mass of beings and things, and if instinct is lacking in him or is so atrophied that he cannot depend upon his elementary impulses, then the human equivalent of instinct must intervene in order that man may freely orient himself in the COSMOS. In this sense only the intuitives are free: and that is why they alone provide all the great revealers, the leaders and the innovators.

As Keyserling says, the intuition displays another specific characteristic, its orientation towards becoming, towards the future:

The intuition penetrates the veils of the future and, therefore, of the possible. But reality is in perpetual transformation, and therefore only he is able to see it who grasps directly what from time to time is possible, and this in a double sense. Firstly, because above all the facts some ‘possibilities’ exist; and in the second place, because he perceives directly, among the possibilities, those which at times and in determined conditions, can be realized. Both can be derived only from a primordial interior experience of the all (totality).

This points to the intuition’s capacity to pass beyond the acquisition of knowledge about an object’s every quality to capture its very essence, i.e., what it IS. Thus the intuition qualifies as one of the fields of investigation of the new psychology of Being, in which Maslow was the pioneer.

## II. IMAGINATION

That the imagination has a close relationship with the intuition is evidenced by the fact that intuitions often do not present themselves to the consciousness in an abstract, simple and “pure” way, but rather in the guise of images. This entails a primary task of distinguishing the content, the essence, the idea inherent in an intuition from the form, the vestments, so to speak, which it assumes. The character of the form being symbolic, the complex and important question of symbolism arises. As I have dealt with this elsewhere I shall limit myself here to emphasizing the twofold and, in a certain sense, contrasting nature and function of the symbol. It can both veil and reveal. When mistaken for the reality that it expresses, it veils it and is thus a source of illusion. When recognized for what it is, a means of expression, it constitutes a useful and at times indispensable aid to “catching” and then illuminating a transcendental reality.

Independently of its cognitive function as a means and vehicle of the intuition, the imagination displays several other and different aspects. There is first of all simple reproductive imagination, that is, the vehicle of memory-pictures of sensations and impressions already experienced (mnemonic images). While the visual is the most frequent of these, memory images of other sense-mediated impressions abound, the most important being the aural. Latent and stored in what may be termed the “records of the unconscious”, they can surface spontaneously into consciousness, or be re-evoked by the will. The capacity to store and recall images is immense, one might say practically unlimited. Under certain conditions (hypnotic and feverish states) detailed memories of events occurring in early childhood can rise to the surface of consciousness. There are, again, the prodigies of memory exhibited by some great orchestral conductors (notably Toscanini) whose ability to remember entire symphonies and operas enabled them to conduct a work without reference to the score. Equally surprising is the way some advanced chess players can visualize the positions

and moves of the pieces and play a number of simultaneous games without seeing the boards. Then there is creative imagination: its great importance is insufficiently recognized and its power little utilized, especially in education. As I shall be enlarging on this later when dealing with creativity, I wish at this point simply to make a passing reference to dreams, which are a mixed product of the two types of imagination: reproductive and creative.

### **III. ILLUMINATION**

One of the ways in which the superconscious manifests most frequently in the consciousness is illumination, which follows the opening of the “inner eye”. Although intuition and illumination have a close affinity, each presents points of difference. In a general way an intuition can be said to be an illuminative flash concerning some particular aspect or manifestation of Reality. But illumination is something more expansive and enduring; it is a vision that reveals the essential nature and synthetic unity of the whole of Reality, or of some of its major aspects. It is the perception of a “light” which, emanating from Reality itself, is different from physical light. Much evidential testimony relating to this experience is contained in William James’ *Varieties of Religious Experience* and Winslow Hall’s *Observed Illuminates*. This type of illumination may be regarded as the revelation of divine immanence, of the unity of the Universal Life as it manifests through myriads of forms. Its most pertinent description is that contained in Book X of the *Bhagavada Gita*, in which it is termed the “Revelation of the Universal Form”.

A number of poets have had and tried to express this experience of illumination, the greatest of them being Dante, who fills the “Paradise” of his *Divine Comedy* with expressions of light. At the beginning of the Canto he clearly claims to have undergone the ineffable experience of the loftiest Light, the light that pervades the highest level, the “heaven” closest to the Supreme Reality which is God.

In the consciousness of its percipients, manifestation of the light assumes different aspects; or rather, different aspects of light dominate according to the individual, since they are not separate but interpenetrate and fuse in varying proportions. Sometimes, as in the case of Tagore, the cognitive aspect is overriding. In the Christian as well as the Eastern mystics it is associated with feelings of love and adoration. In others it arouses a sense of joy, which may reach ecstatic bliss. But, I repeat, it is a matter of the prevalence of one or other of these aspects. In general all are present to a certain extent.

## IV REVELATION

A type of illuminative experience different from those mentioned so far is the “flash” of consciousness, often a sudden perception, of what a human being is, in which an individual experiences a revelation of himself. This revelation can have various, sometimes opposite, features and effects. The first, of a strongly positive nature, is the vision of the wonderful potentialities latent or active on the superconscious levels. They can yield a dazzling revelatory flash of the spiritual Self. This is accompanied by a new understanding, a true comprehension, of the self and of others. The consciousness, while experiencing a sense of enlargement and expansion, is suffused by feelings of joy, goodness, love and gratitude. Even this revelation, however, if unexpected, sudden and over-intense, can produce undesirable and even unhealthy reactions. It can generate a sensation of excitation and exaltation. In cases where awareness of the difference between the spiritual Self and the personal “I” is lacking, the latter may attribute to itself the qualities and power of the former, with megalomania as the possible end product.

The other, reverse, aspect of inner illumination is the revelation of the inferior, dark features of the personality, hitherto ignored or unrecognized, or more or less negated and repressed in the subconscious. They constitute what Jung calls the “shadow”. When experienced without warning, this revelation can prove emotionally unbalancing, being often exacerbated by depressive states, fear and even despair. The prevention, or at least abatement, of such effects is responsive to a prior psychological preparation. The key to this preparation is a knowledge of depth psychology, which cushions the shock of surprise and assists the acceptance of the revelation by exposing the truth that the dark features of the personality form part of the general human condition.

Other reactions, less extreme but still damaging, can be experienced at the emotional as well as the physical level, should the nervous system not tolerate the intensity, or “voltage”, of the irruptive psycho-spiritual energies. I have written of this in my monograph, “Self-Realization and Psychological Disturbances”, incorporated in *Psychosynthesis – A Manual of Principles and Techniques*, (N.Y., Hobbs, Dorman & Co., 1965). Here I shall confine myself to saying that in this case, also, a preventive aware-ness of the different levels of human nature, as afforded by “three dimensional psychology”, can lessen and help tolerate the reactions in question, as well as indicate the methods of eliminating them.

## V.INSPIRATION

## VI. CREATION



Inspiration and psycho-spiritual creation represent other types of relationship and interaction between the superconscious and consciousness. It is of importance to reach a realization of the differences existing between illumination, inspiration, and creation, and keep them clearly defined, as they are often confused. Illumination can confer inspirations and often does so, but not always. With some mystics illumination remains subjective and may create a contemplative state. It often unleashes a rush of love and aspiration to become united with God, to fuse oneself with the Supreme Reality; but it does not necessarily inspire external expression or instigate action.

On the other hand there is the type of inspiration which takes place without illumination, elevation and expansion of consciousness. Most composers experience it at one time or another, but Mozart testified to the frequency with which it virtually “dictated” his works from early childhood on. A distinct difference is to be noted between inspiration and creation. In its deeper sense inspiration denotes the process whereby more or less elaborated contents pass or descend from transpersonal levels, from the superconscious, into the field of consciousness. Creation is, rather, a process whereby these contents are elaborated prior to their descent or appearance in consciousness. Creation is thus analogous to the conception and gestation of a new organism in the maternal uterus, inspiration being analogous to the birth or emergence of the creature.

The “birth” can occur at various stages of the elaboration. In some cases the product enters the consciousness clearly formulated and complete, equipped to pursue an autonomous existence, as occurs biologically in the case of many animals. In others, it “surfaces” in a crude, unfinished state, needing to be worked on, sometimes extensively, by the conscious “I” until it acquires an adequate form. Analogously to physical parturition, the birth is sometimes spontaneous, rapid and easy, and accompanied by a feeling of joy. Yet it can be difficult, protracted and painful.

## **VII.UNDERSTANDING AND INTERPRETATION**

In a certain sense this is the most important stage, for it gives significance to all that precedes it. Intuitions, illuminations and the revelations they produce must be properly understood if erroneous interpretations, faulty applications, and inappropriate and even harmful actions are to be avoided. These types of error are so frequently encountered that quotable examples of them abound. I shall, however, refer only to two extremely common classes; one consisting of misinterpretations of impulses or inner “commands” to act; the other of mental failure to grasp truths which appear in the field of consciousness. An outstanding example of the first type is a well-known episode in the life of St. Francis. Shortly after his conversion, while engaged in prayer, he heard an inner

voice telling him to “go and restore my Church”. Aware that there was nearby a small abandoned church, he interpreted the message as a divine command to repair it, which he proceeded to do. Only later did he understand that the words carried another and far wider meaning. The revelation concerned a mission to restore the Catholic Church, then passing through a phase of conspicuous decadence. How admirably he fulfilled this mission is common knowledge.

An example of the second type, totally dissimilar in character, has to do with a very different sort of man. It concerns the flashing revelation that Friedrich Nietzsche had of the great cycles which unfold in the eternity of the cosmic becoming. He interpreted and expressed this revelation in his theory of the “eternal return”. He argued that, time being without limit, while the number of existing material atoms, however vast, is finite, and their possible combinations are necessarily finite, it follows that sooner or later these combinations must recur and reappear as they were before, repeating the process ad infinitum. This discouraging doctrine was the natural outcome of an erroneous premise which held that the number of atoms was finite and invariable. Leaving aside the inherent absurdity of this hypothesis, it has been confuted by the demonstration by modern physics that the atoms of matter are continually disintegrating, to form new ones with different properties. What Nietzsche had intuited was the cyclic nature of cosmic manifestation, of the evolutionary process. This corresponds to the Eastern conception of the great cycles governing the appearance and disappearance of the worlds—in other words, of the periodic emergence of matter, its evolution in innumerable forms (Manvantara), and finally its reabsorption into the spirit, the unmanifest (Pralaya). Recent discoveries in astronomy of the formation and dissolution of stars and galaxies fully confirm this conception. Applying it to the human scale, Eastern beliefs interpret it in terms of the cyclic manifestation of the soul in a series of bodies (reincarnation). But none of that implies an identical return, but rather points to a reappearance in progressively finer forms, an evolution following an ascending spiral. This misconception on the part of Nietzsche affords a striking example of how an originally correct intuition can be misinterpreted.

The psychological field is the scene of a never-ending series of problems associated with symbol interpretation, and one in which confusion and error are continually cropping up. A particularly fertile round for misunderstanding is the symbolism employed in dreams and myths, as well as that appearing in artistic and literary works. While these errors often derive from the preconceptions and private theories of those who interpret, a further difficulty stems from the proneness of symbols to carry different meanings at different levels of reality, without their coining into conflict or being mutually exclusive. This should always be borne in mind.

## Notes

1. See “Symbols of Transpersonal Experiences”, *Journal of Transpersonal Psychology*, Spring, 1969; or Reprint 11, Psychosynthesis Research Foundation, N.Y. 1969.

# Psychological Mounting-Climbing

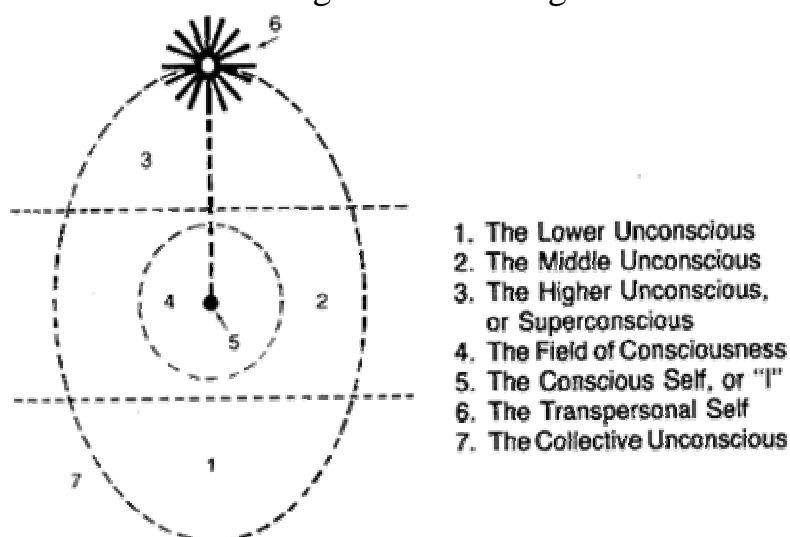
by Dr. Roberto Assagioli, M.D

## Part Two

Our subject, Psychological Mountain-Climbing—that is, the exploration and conquest of the superconscious—offers a vast field for research. Two different, and in a certain sense opposite, ways of exploring the superconscious offer themselves. The more usual is the one that may be described as descending. It consists in the inflow, the irruption of higher elements into the field of consciousness. It might be considered a form of vertical telepathy; telepathy, since a considerable “distance” separates the conscious “I” from the Self. These inflows manifest themselves in the form of intuitions, inspirations, creations of genius, and impulses to humanitarian and heroic action. In addition, specifically parapsychological phenomena appear, some of which oblige one to admit that influences and impulses of extra-individual origin arrive through the medium of all three levels of the unconscious. This subject was dealt with in my preceding paper, “*Transpersonal Inspiration*”.

The other type of relationship and contact which we can establish with the superconscious is the ascendant. It consists in raising the conscious “I” to higher

levels, and with it the area of consciousness, to the point where a zone is penetrated whose location above the ordinary level of our consciousness



1. The Lower Unconscious
2. The Middle Unconscious
3. The Higher Unconscious, or Superconscious
4. The Field of Consciousness
5. The Conscious Self, or “I”
6. The Transpersonal Self
7. The Collective Unconscious

normally prevents our knowledge of its existence. The diagram below indicates this clearly.

The zone in the centre represents the level and normal area of awareness with the conscious “I” in the middle. In the process of the inner ascent this shifts its position by rising to the level of the superconscious. Thus the area of consciousness comes to include the content of the superconscious and to approach more and more closely to the spiritual Self.

To this ascent I have given the name “psychological mountain-climbing”, a designation which is not merely a more or less suggestive comparison; it also indicates a substantial analogy and a close symbolic relationship. In illustrating it, I shall avail myself, among other things, of some notes of Prof. Carruccio, as proficient a mountain climber as he is a mathematician. The first analogy concerns the different motives which can stimulate and prompt us to undertake ascents, be they physical or inner. “Sometimes,” as Prof. Carruccio rightly says, “the passion for climbing assumes a form which, in its fierce affirmation of individual power in overcoming extreme difficulties in the face of grave danger, is associated with the conception of the Superman, in Nietzsche’s sense.”

Analogically, the urge to leave the habitual levels of the psychic life stems from the quest for, or assertion of, superiority—from a desire to develop faculties by means of which to dominate others. The Nietzschean “will to power”, and the hankering after supernormal, magical powers are essentially egotistical motives, even if at times they are masked by pseudo-spiritual expressions.

Another motive common to both types of climbing is escape from routine life, i.e., from humdrum reality felt to be wretched, boring and burdensome, or in varying ways unsatisfying. It is a frequently encountered reaction to the limitations and prosaic nature of modern life, particularly as lived in the big cities.

A third motive is associated with the fascination exercised by the unknown, the extraordinary and the mysterious, and which has always spurred man towards the conquest, exploration and knowledge of the new, or what lies “beyond”, and lured him on to undergo experiences different from the commonplace. This motive, or impulse, so imperious sometimes as to be irresistible, has been personified by Homer in the figure of Ulysses. The whole of the *Odyssey* is an elaboration of this theme, whose modern manifestation takes the form of a search for out-of-the-way experiences, and is prepared to employ any and all means for the purpose, including drugs. Many of today’s happenings become comprehensible if this motive is taken into account.

A fourth motive is the attraction and fascination of adventure, of overcoming difficulties and risks for their own sake and independently of the results and compensations inherent in an undertaking. Good examples of this motive in action are provided by the number of sailors who in recent years have embarked on long sea-voyages single-handed. It is this same spirit that pervades “academic” mountain-climbing, in which the search for and attempts to follow new and more difficult routes to the summit engage the climber’s interest and skill to the exclusion of the known and less dangerous ones.

The association of this motive with the preceding one serves to explain why many young people disregard warnings and the demonstrations of the risks they expose themselves to, still more the prohibitory efforts of others and attempts to impose external restraints. This fact is important because it shows that in the prevention of drug addiction and treatment it is necessary to turn to other methods and appeal to other psychological incentives. We need delude ourselves no further that pointing out the risks they are running suffices to dissuade drug-oriented young people from what they are doing. But this issue, though urgent, is incidental to our subject and cannot be enlarged upon here.

There is a fifth, often powerful, motive which must not be confused with those preceding, even if it is frequently to be found associated with them in varying proportions. This is the attraction, or fascination, exerted by what is truly higher, in that it possesses a value of a genuinely spiritual character. From this point of view, mountain-climbing, writes Prof. Carruccio, “is understood as a branch of asceticism... of religious feeling in its various forms, from antiquity to the present day.” In poetic vein, Guido Rey is thinking of a monastery of climbers when he writes in *Acrobatic Mountaineering*, “The peaks roundabout are altars where they go to perform mysterious rites far from the sight of other men...sometimes terrible.” (page 53). This statement is very significant. It points to the reason for the pronounced attraction and fascination that mountains hold for so many people, and for the sacred character attributed to them by all peoples, as well as for the states of enthusiasm and inner uplift experienced by climbers.

There is an eloquent expression quoted in a fine study by Edoard Monot-Herzen on this subject, entitled *Ad Summum Per Quadratum*, published in the review, *Action et Pensée*, December 1956. “The guide, Joseph Pession, said to me as we came to the upper refuge on the Cervino, ‘All earthly troubles are left behind when one enters here: we shall find ourselves in an entirely new world.’ And on reaching the summit, one of the porters said that ‘he heard angels’ voices and now could die happy’.”

For seventy years the painter Alberto Gros—his son, Carlo, reports—cherished a passionate love for the Cervino, a love transfigured by a kind of mystic feeling.

“This,” writes Monot-Herzen, “applies to Carlo Gros himself and to Guido Rey, who together wrote a book about the Cervino, and to me, myself, who during a span of fifty years made nineteen ascents of this mountain, each time bringing back some new revelation of its enchantment.”

As is well known, the Indians believed the peaks of the Himalayas to be the home of the gods, while the Greeks regarded Mount Olympus as the habitation of their divine beings. The eminent Japanese painter, Hokusai, painted more than one hundred times the sacred Fujiyama—the mountain recognized as the temple of the divinity called “*The Princess of the Blossoming Flower*”, an allusion to the rose in bloom. In one of his works Hokusai depicts the summit of Fujiyama sparkling in the sun, while halfway down a storm is breaking. As further evidence of the spiritual milieu associated with high places, we find shrines erected near the summits of mountains; we have also the revelation to Moses on Mt. Sinai, the transfiguration of the Christ on the *Mount of Tabor*, and *His Sermon on the Mount*.

Let us take a closer look at the more exact analogies that exist between the various stages of the external and inner ascents. In both cases the ascent must be preceded by adequate preparation. For the climber, the preparation entails physical training on the flat, in order to strengthen the muscles. It would be folly to attempt an arduous climb as long as walking and physical exertions on level ground are still fatiguing. Before commencing an ascent one must have built up one’s muscular stamina.

However obvious it may be in its particular field, this need for preparation is neither recognized nor catered for in psycho-spiritual climbing, an enterprise usually attempted without any previous self-training. In psychosynthesis we always insist upon an adequate personal psychosynthesis—i.e., the control and utilization of man’s normal energies and functions, before the development of higher energies is undertaken, or the attempt made to ascend and explore the superconscious. Where this is neglected, psychic imbalance, often of a serious nature, may result.

But such physical preparation in the one case and harnessing of the psychic energies in the other are not sufficient. A further pre-requisite is a knowledge, theoretical at least, of the region into which it is proposed to venture. Except in the case of peaks yet unsealed, mountains have been mapped and relevant knowledge and information assembled from the descriptions of those who have climbed them. In the psychological field, the analogous knowledge is that about the superconscious made available by the writings of those who have had experience of these higher levels. Even more valuable are personal relations with someone who has himself explored these heights. In this category are the

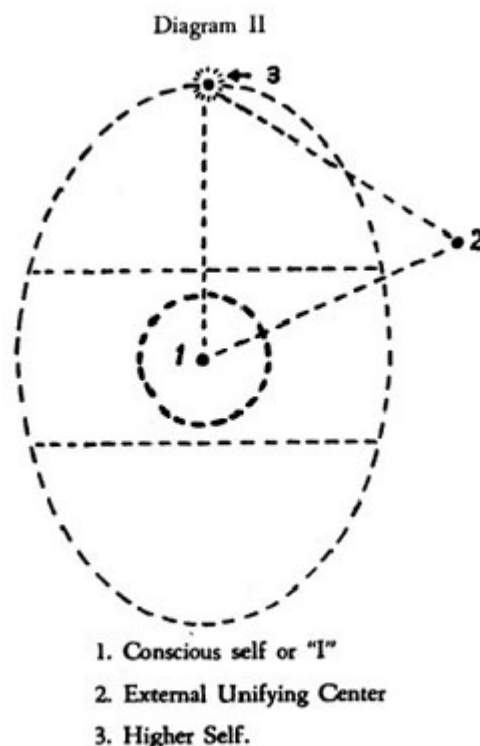
genuine spiritual teachers: the false claims of many to be spiritual teachers necessitate the emphasis on the word genuine.

Thus doubly prepared, we can now tackle the ascent itself. Being an ascent and not a flight, it has a number of stages and halting-places. There exist two very instructive and illuminating descriptions of this gradual ascent; one is that of Dante's ascent of the Mount of Purgatory, the subject of the second part of *The Divine Comedy*. Studied from a psychosynthetic and anagogic point of view, it is even today a source of much relevant instruction, since the obstacles and difficulties to be overcome are largely the same in both cases. The other is the *Ascent of Mount Carmel*, described by St. John of the Cross.

Despite its specifically ascetic and mystical character, it contains real treasures of psychological knowledge and some direction which, expressed in modern language and abstracted from its period frame, could prove very instructive. For example: St. John gives a detailed account of the states of aridity and frigidity, including that of "the dark night of the soul", which follows the first joyous experiences, with their warmth and richness of feeling. These periods of suffering have their correspondence in the icy conditions and thick mist encountered by the climber at a certain stage of the ascent before he reaches the sunlit summit.

Various psychotherapeutic methods have made use of the symbolism of mountain and ascent. Carl Happich, a professor of clinical medicine at Darmstadt active in the use of psychotherapy, introduced three symbolic situations which he called *Meditation on the Meadow*, *Meditation on the Mountain* and *Meditation on the Chapel*.

This method of inner ascent by means of the imagined ascent of a mountain has been adopted by Desoille, among others, in formulating his technique of the *Rêve Eveillé* (Waking Dream). It has since been developed and modified under such titles as "mental imagery" and "*Oneiro Therapy*" by Dr. Virel, who is active in psychosynthesis in Paris. The spontaneous drawing method often brings to light pictures of mountains to





be climbed or those already scaled. The importance of symbols as a mirror of spiritual realities is indicated in the diagram below:

The diagram shows an external centre which can act as a mirror of the spiritual Self. Sometimes, indeed, it is easier to catch a reflection of the spiritual Self when mirrored in an external centre than by direct ascent thereto. The latter may be constituted by the therapist himself, in the role of ideal model; also by a symbol such as that of a mountain. There are various categories of symbols and a number of anagogic symbols of ascent available for use.

Psychosynthesis makes use of some exercises of this kind, one of them being that of the *Mount of Purgatory* already mentioned. *The Divine Comedy* can be regarded as the poem of psychosynthesis, whose three principal stages it describes: first, the descent into the Inferno, which represents the psychoanalytic phase of the descent into the abyss of the lower unconscious; then the ascent to Purgatory, picturing the inner ascent; and finally, the ascension to Paradise, which stands for the increasingly lofty stages of spiritual realization.

Another group of symbols is employed in the exercise of the *Legend of the Grail*. This is described in my book, *Psychosynthesis: A Manual of Principles and Techniques*. These symbols are not only therapeutically effective; they are no less competent, if not more so, in conquering the luminous heights of the superconscious and there discovering its marvels and utilizing its treasures. Just as there are various routes up a mountain, so there are various “inner routes” suited to different temperaments, to different psychological types, leading to the peaks of the superconscious and coming into contact with the spiritual Self. There is the mystical way, the way of love, the aesthetic way as expressed by Plato in his famous scale of beauty, the meditative way, etc. It is the last, the meditative way, that is more directly associated with the field of psychosynthesis, and for this reason, the remainder of this discussion will be limited to it.

The first phase, which in a sense corresponds to the preparation mentioned above, is one of recollection, of concentration from the periphery to the centre; that is to say, the liberation of the field of consciousness from its ordinary contents by means of disidentification. Our consciousness is generally dispersed at various points in the field of consciousness, meanwhile continually receiving messages, or “information” as the language of cybernetics customarily has it, from different levels of the unconscious and from the external world. Thus the first thing to be done is to “re-enter into oneself”, i.e., to withdraw the consciousness into the conscious “I” in the centre of the field of consciousness (see Diagram I).

Silence must be observed; not only external, but also inner silence. In this connection, here is a penetrating reply given by a Teacher to one of his disciples who said: “I close my eyes and am blind to the external world, I close my ears to every word and noise, and yet I achieve no realisation.” Said the Teacher, “Try also to keep your mouth closed and maintain silence, inner as well as external.” In fact, if we are observant, we become aware that something within us is constantly speaking: our sub-personalities with their incessant chatter, or our unconscious with its ceaseless inner clamour. Thus external silence is not sufficient in itself, whereas recollection can be acquired even in the midst of external noise.

The second phase is that of true meditation—meditation, that is, upon an idea formulated from a phrase or elaborated from a single word. Its first stage is *intellectual reflection*, but this is followed by something deeper and more vital, which is a state of perceiving, of consciously realising, the quality, the meaning, the function, the value of what is being meditated upon, so that it is felt to be almost living and acting within. In place of words one can use images and symbols, adopted from the external world or inwardly visualised. Higher still is the stage of contemplation, the nature of which it is well nigh impossible to describe in words. One can but hint at so intimate a state of identification with what is contemplated that all sense of duality disappears. It is a state wherein subject and object become fused in a living unity. In the absence of any formulated idea, therefore, contemplation ensues as a state of perfect calm and inner silence, a “subsisting” in the pure consciousness of being.

It is then that the normally superconscious region, or sphere, is reached in full consciousness. At this stage one may experience the various psychospiritual qualities and activities which have play in the superconscious. They are not something abstract, vague and evanescent, as those unfamiliar with them might claim. They are rather something *living*, intense, varied and dynamic, which are perceived as more real than ordinary experiences, both inner and external. The principal characteristics of this stage are

as follows:

1. A perception of light, an *illumination*, both in a general sense and as light on problems and situations which are thereby rendered comprehensible and whose significance is revealed.
2. A feeling of peace, a peace independent of any external circumstance or inner state.
3. A feeling of joy, of happiness, the state of happiness so well expressed by Dante in the words:

“O Joy, ineffable gladness, O Inner life of love and peace, Full of richness untainted by avidity.”

4. A feeling of harmony and beauty.

5. A feeling of power, of the power of the spirit.

6. A sense of magnitude, of boundlessness, of universality, of the eternal.

All these qualities interpenetrate one another. Their inseparability Dante also pictures in his admirable tercet:

“Intellectual light full of love,

Love of truth overflowing with joy,

Joy which transcends every sweetness.”

Naturally, there can be no permanence in such a lofty contemplative experience; but even in departure it leaves behind effects and changes, often profound, in the ordinary personality. Among other things, it fosters a gradual stabilization of the centre of personal consciousness and little by little raises the area of normal consciousness to higher levels.

It can succeed in almost reaching the line of demarcation (not of division but of distinction) between the middle unconscious and the superconscious in such a way that the waking consciousness stays always illuminated in some degree.

This, then, facilitates the other method, i.e., the descent of intuitions and inspirations, and makes their occurrence more frequent. The culmination, the symbolic arrival at the summit of the mountain, is the union of the centre of personal consciousness with the spiritual Self. It is to be noted that the “star” in Diagram I representing the spiritual Self is traced partly within and partly outside the oval. This indicates that the Self, partaking of both individuality and universality, is in contact with the transcendent Reality.

Another result of this experience takes the form of inspired action. A powerful impulse is felt to give liberal expression to the treasures discovered and won, to radiate them and make others participants in them; then to collaborate with all men of goodwill, with all who have enjoyed similar experiences, in dispersing the darkness of ignorance which envelops humanity, in eliminating the conflicts which harass it, in preparing the advent of a new civilisation in which men, happy and like-minded, actualise the wonderful latent potentialities with which they are gifted.

## Part II

### Trends and Characteristics of the New Age

#### The Use of the Mind in Practical Action and Dynamism

In the present New Age, it is the power of mind that rules the world, and therefore it is evident that he who has acquired the best use of the power of mind, will realize the greatest success, and reach the highest places that attainment and achievement hold in store. The man who wins is the man who can apply in practical life every part of his mental ability, and who can make every action of his mind tell.

We sometimes wonder why there are so many capable men and admirable women who do not reach those places in life that they seem to deserve, but the answer is simple. They do not apply the power of mind as they should. Their abilities and qualities are either misdirected or applied only in part. These people, however, should not permit themselves to become dissatisfied with fate, but should remember that every individuality who learns to make full use of the power of his mind will reach his goal; he will realize his desire and will positively win.

There are several reasons why, though the principal reason is found in the fact that when the power of the mind is used correctly in working out what we wish to accomplish, the other forces we possess are readily applied for the same purpose, and this fact becomes evident when we realize that the power of mind is not only the ruling power in the world, but is also the ruling power in man himself. All other faculties in man are ruled by the power of his mind. It is the action of his mind that determines the action of all the other forces in his possession. Therefore, to secure the results desired, he must give his first thought to the scientific and constructive application of mental action.

**“I Am”** is the ruling principle in man, and from that statement the conclusion may be drawn that the **“I Am”** is the ruling power as well, but this is not strictly correct. There is a difference between principle and power, though for practical purposes it is not necessary to consider the abstract phase of this difference. All that is necessary is to realize that the **“I Am”** directs the mind, and that the power of the mind directs and controls everything else in the human system. It is the mind that occupies the throne but the **“I Am”** is the power behind the throne.

This being true, it becomes highly important to understand how the power of the mind should be used, but before we can understand the use of this power, we must learn what this power actually is. Generally speaking, we may say that the

power of mind is the sum-total of all the forces of the mental world, including those forces that are employed in the process of thinking. The power of mind includes the power of the will, the power of desire, the power of feeling, and the power of thought. It includes conscious action in all its phases and subconscious action in all its phases; in fact, it includes anything and everything that is placed in action through the mind, by the mind or in the mind.

To use the power of the mind, the first essential is to direct every mental action toward the goal in view, and this direction must not be occasional, but constant. Most minds, however, do not apply this law. They think about a certain thing one moment, and about something else the next moment. At a certain hour their mental actions work along a certain line, and at the next hour those actions work along a different line. Sometimes the goal in view is one thing, and sometimes another, so the actions of the mind do not move constantly toward a certain definite goal, but are mostly scattered. We know, however, that every individual who is actually working himself steadily and surely toward the goal he has in view, invariably directs all the power of his thought upon that goal. In his mind not a single mental action is thrown away, not a single mental force wasted. All the power that is in him is being directed to work for what he wishes to accomplish, and the reason that every power responds in this way is because he is not thinking of one thing now and something else the next moment. He is thinking all the time of what he wishes to attain and achieve. The full power of mind is turned upon that object, and as mind is the ruling power, the full power of all his other forces will tend to work for the same object.

In using the power of mind as well as all the other forces we possess, the first question to answer is what we really want, or what we really want to accomplish; and when this question is answered, the one thing that is wanted should be fixed so clearly in thought that it can be seen by the mind's eye every minute. But the majority do not know what they really want. They may have some vague desire, but they have not determined clearly, definitely and positively what they really want, and this is one of the principal causes of failure. So long as we do not know definitely what we want, our forces will be scattered, and so long as our forces are scattered, we will accomplish but little, or fail entirely. When we know what we want, however, and proceed to work for it with all the power and ability that is in us, we may rest assured that we will get it. When we direct the power of thinking, the power of will, the power of mental action, the power of desire, the power of ambition, in fact, all the power we possess on the one thing we want, on the one goal we desire to reach, it is not difficult to understand why success in a greater and greater measure must be realized.

To illustrate this subject further, we will suppose that you have a certain ambition and continue to concentrate your thought and the power of your mind upon that ambition every minute for an indefinite period, with no cessation whatever. The result will be that you will gradually and surely train all the forces within you to work for the realization of that ambition, and in the course of time, the full capacity of your entire mental system will be applied in working for that particular thing.

On the other hand, suppose you do as most people do under average circumstances. Suppose, after you have given your ambition a certain amount of thought, you come to the conclusion that possibly you might succeed better along another line. Then you begin to direct the power of your mind along that other line. Later on, you come to the conclusion that there is still another channel through which you might succeed, and you proceed accordingly to direct your mind upon this third ambition. Then what will happen? Simply this: You will make three good beginnings, but in every case you will stop before you have accomplished anything. There are thousands of capable men and women, however, who make this mistake every year of their lives. The full force of their mental system is directed upon a certain ambition only for a short time; then it is directed elsewhere.

They never continue long enough along any particular line to secure results from their efforts, and therefore results are never secured.

Then there are other minds who give most of their attention to a certain ambition and succeed fairly well, but give the rest of their attention to a number of minor ambitions that have no particular importance. Thus they are using only a fraction of their power in a way that will tell. The rest of it is thrown away along a number of lines through which nothing is gained. However, in this New Age high efficiency is demanded everywhere in the world's work, and anyone who wants to occupy a place that will satisfy his ambition and desire, cannot afford to waste even a small part of the power he may possess. He needs it all along the line of his leading ambition, and therefore should not permit counter attractions to occupy his mind for a moment.

If you have a certain ambition or a certain desire, think about that ambition at all times. Keep that ambition before your mind constantly, and do not hesitate to make your ambition as high as possible. The higher you aim, the greater will be your achievements, though that does not necessarily mean that you will realize your highest aims as fully as you have pictured them in your mind; but the fact is that those who have low aims, usually realize what is even below their aims, while those who have high aims usually realize very nearly, if not fully, what their original ambition calls for. The principle is to direct the power of mind upon the very highest, the very largest and the very greatest mental conception

of that which we intend to achieve. The first essential therefore, is to direct the full power of mind and thought upon the goal in view, and to continue to direct the mind in that manner every minute, regardless of circumstances or conditions.

The second essential is to make every mental action positive. When we desire certain things or when we think of certain things we wish to attain or achieve, the question should be if our mental attitudes at the time are positive or negative. To answer this we only have to remember that every positive action always goes toward that which receives its attention, while a negative action always retreats. A positive action is an action that you feel when you realize that every force in your entire system is pushed forward, so to speak, and that it is passing through what may be termed an expanding and enlarging state of feeling or consciousness. The positive attitude of mind is also indicated by the feeling of a firm, determined fullness throughout the nervous system. When every nerve feels full, strong and determined, you are in the positive attitude, and whatever you may do at the time will produce results along the line of your desire or your ambition. When you are in a positive state of mind you are never nervous or disturbed, you are never agitated or strenuous; in fact, the more positive you are the deeper your calmness and the better your control over your entire system.

The positive man is not one who rushes haphazardly here and there regardless of judgment or constructive action, but one who is absolutely calm and controlled under every circumstance, and yet so thoroughly full of energy that every atom in his being is ready, under every circumstance, to accomplish and achieve. This energy is not permitted to act, however, until the proper time arrives, and then its action goes directly to the goal in view.

The correct and positive mind is always in harmony with itself, while the negative mind is always out of harmony, and thereby loses the greater part of its power. Positiveness always means strength stored up, power held in the system under perfect control, until the time of action; and during the time of action directed constructively under the same perfect control. In the positive mind, all the actions of the mental system are working in harmony and are being fully directed toward the object in view, while in the negative mind, those same actions are scattered, restless, nervous, disturbed, moving here and there, sometimes under direction, but most of the time not. That the one should invariably succeed is therefore just as evident as that the other should invariably fail. Scattered energy cannot do otherwise but fail, while positively directed energy simply must succeed. A positive mind is like a powerful stream of water that is gathering volume and force from hundreds of tributaries all along its course. The further on it goes the greater its power, until when it reaches its goal, that power is simply immense. A negative mind, however, would be something like a stream, that the further it flows the more divisions it makes,

until, when it reaches its goal, instead of being one powerful stream, it has become a hundred, small, weak, shallow streams.

To develop positiveness it is necessary to cultivate those qualities that constitute positiveness. Make it a point to give your whole attention to what you want to accomplish, and give that attention firmness, calmness and determination. Try to give depth to every desire until you feel as if all the powers of your system were acting, not on the surface, but from the greater world within. As this attitude is cultivated, positiveness will become more and more distinct, until you can actually feel yourself gaining power and prestige. And the effect will not only be noticed in your own ability to better direct and apply your talents, but others will discover the change. Accordingly, those who are looking for men of power, men who can do things, will look to you as the one to occupy the position that has to be filled.

Positiveness therefore, not only gives you the ability to make a far better use of the forces you possess, but it also gives you personality, that much admired something that will most surely cause you to be selected where men of power are needed. The world does not care for negative personalities. Such personalities look weak and empty, and are usually ignored, but everybody is attracted to a positive personality; and it is the positive personality that is always given the preference. Nor is this otherwise but right, because the positive personality has better use of his power, and therefore is able to act with greater efficiency wherever he is called upon to act.

The third essential in the right use of the mind is to make every mental action constructive, and a constructive mental action is one that is based upon a deep seated desire to develop, to increase, to achieve, to attain—in brief, to become larger and greater, and to do something of far greater worth than has been done before. If you will cause every mental action you entertain to have that feeling, constructiveness will soon become second nature to your entire mental system; that is, all the forces of your mind will begin to become building forces, and will continue to build you up along any line through which you may desire to act.

Inspire your mind constantly with a building desire, and make this desire so strong that every part of your system will constantly feel that it wants to become greater, more capable and more efficient. An excellent practice in this connection is to try to enlarge upon all your ideas of things whenever you have spare moments for real thought. This practice will tend to produce a growing tendency in every process of your thinking. Another good practice is to inspire every mental action with more ambition. We cannot have too much ambition. We may have too much aimless ambition, but we cannot have too much real constructive ambition. If your ambition is very strong, and is directed toward something definite, every action of your mind, every action of your personality,



and every action of your faculties will become constructive; that is, all those actions will be inspired by the tremendous force of your ambition to work for the realization of that ambition.

Never permit restless ambition. Whenever you feel the force of ambition direct your mind at once in a calm, determined manner upon that which you really want to accomplish in, life. Make this a daily practice, and you will steadily train all your faculties and powers not only to work for the realization of that ambition, but become more and more efficient in that direction. Ere long your forces and faculties will be sufficiently competent to accomplish what you want.

In the proper use of the mind therefore these three essentials should be applied constantly and thoroughly. First, direct all the powers of mind, all the powers of thought, and all your thinking upon the goal you have in view. Second, train every mental action to be deeply and calmly positive. Third, train every mental action to be constructive, to be filled with a building spirit, to be inspired with a ceaseless desire to develop the greater, to achieve the greater, to attain the greater. When you have acquired these three, you will begin to use your forces in such a way that results must follow. You will begin to move forward steadily and surely, and you will be constantly gaining ground. Your mind will have become like the stream mentioned above. It will gather volume and force as it moves on and on, until finally that volume will be great enough to remove any obstacle in its way, and that force powerful enough to do anything you may have in view.

In order to apply these three essentials in the most effective manner, there are several misuses of the mind that must be avoided. Avoid the forceful, the aggressive and the domineering attitudes, and do not permit your mind to become intense, unless it is under perfect control. Never attempt to control or influence others in any way whatever. You will seldom succeed in that manner, and when you do, the success will be temporary; besides, such a practice always weakens your mind. Do not turn the power of your mind upon others, but turn it upon yourself in such a way that it will make you stronger, more positive, more capable, and more efficient, and as you develop in this manner, success must come of itself. There is only one way by which you can influence others legitimately, and that is through the giving of instruction, but in that case, there is no desire to influence.

You desire simply to impart knowledge and information, and you exercise a most desirable influence without desiring to do so.

A great many men and women, after discovering the immense power of mind, have come to the conclusion that they might change circumstances by exercising mental power upon those circumstances in some mysterious manner, but such a

practice means nothing but a waste of energy. The way to control circumstances is to control the forces within yourself to make a greater man of yourself, and as you become greater and more competent, you will naturally gravitate into better circumstances. In this connection, we should remember that like attracts like. If you want that which is better, make yourself better. If you want to realize the ideal, make yourself more ideal. If you want better friends, make yourself a better friend. If you want to associate with people of worth, make yourself more worthy. If you want to meet that which is agreeable, make yourself more agreeable. If you want to enter conditions and circumstances that are more pleasing, make yourself more pleasing. In brief, whatever you want, produce that something in yourself, and you will positively gravitate towards the corresponding conditions in the external world. But to improve yourself along those lines, it is necessary to apply for that purpose, all the power you possess. You cannot afford to waste any of it, and every misuse of the mind will waste power.

Avoid all destructive attitudes of the mind, such as anger, hatred, malice, envy, jealousy, revenge, depression, discouragement, disappointment, worry, fear, and so on. Never antagonize, never resist what is wrong, and never try to get even. Make the best use of your own talent and the best that is in store for you will positively come your way. When others seem to take advantage of you, do not retaliate by trying to take advantage of them. Use your power in improving yourself, so that you can do better and better work. That is how you are going to win in the race. Later on, those who tried to take advantage of you will be left in the rear. Remember, those who are dealing unjustly with you or with anybody are misusing their mind. They are therefore losing their power, and will, in the course of time, begin to lose ground; but if you, in the mean time, are turning the full power of your mind to good account, you will not only gain more power, but you will soon begin to gain ground. You will gain and continue to gain in the long run, while others who have been misusing their minds will lose mostly everything in the long run. That is how you are going to win, and win splendidly regardless of ill treatment or opposition.

A great many people imagine that they can promote their own success by trying to prevent the success of others, but it is one of the greatest delusions in the world. If you want to promote your own success as thoroughly as your capacity will permit, take an active interest in the success of everybody, because this will not only keep your mind in the success attitude and cause you to think success all along the line, but it will enlarge your mind so as to give you a greater and better grasp upon the fields of success. If you are trying to prevent the success of others, you are acting in the destructive attitude, which sooner or later will react on others, but if you are taking an active interest in the success of everybody, you are entertaining only constructive attitudes, and these will sooner or later

accumulate in your own mind to add volume and power to the forces of success that you are building up in yourself.

In this connection, we may well ask why those succeed who do succeed, why so many succeed only in part, and why so many fail utterly. These are questions that occupy the minds of most people, and hundreds of answers have been given, but there is only one answer that goes to rock bottom. Those people who fail, and who continue to fail all along the line, fail because the power of their minds is either in a habitual negative state, or is always misdirected. If the power of mind is not working positively and constructively for a certain goal, you are not going to succeed. If your mind is not positive, it is negative, and negative minds float with the stream. We must remember that we are in the midst of all kinds of circumstances, some of which are for us and some of which are against us, and we will either have to make our own way or drift, and if we drift we go wherever the stream goes. But most of the streams of human life are found to float in the world of the ordinary and the inferior. Therefore, if you drift, you will drift with the inferior, and your goal will be failure.

When we analyze the minds of people who have failed, we invariably find that they are either negative, non-constructive or aimless. Their forces are scattered, and what is in them is seldom applied constructively. There is an emptiness about their personality that indicates negativeness. There is an uncertainty in their facial expression that indicates the absence of definite ambition. There is nothing of a positive, determined nature going on in their mental world. They have not taken definite action along any line. They are dependent upon fate and circumstances. They are drifting with some stream, and that they should accomplish little if anything is inevitable. This does not mean, however, that their mental world is necessarily unproductive; in fact, those very minds are in many instances immensely rich with possibilities. The trouble is, those possibilities continue to be dormant, and what is in them is not being brought forth and trained for definite action or actual results.

What those people should do, is to proceed at once to comply with the three essentials mentioned above, and before many months there will be a turn in the lane. They will soon cease to drift, and will then begin to make their own life, their own circumstances and their own future.

In this connection, it is well to remember that negative people and non-constructive minds never attract that which is helpful in their circumstances. The more you drift, the more people you meet who also drift, while on the other hand, when you begin to make your own life and become positive, you begin to meet more positive people and more constructive circumstances. This explains why "God helps them that help themselves." When you begin to help yourself, which means to make the best of what is in yourself, you begin to attract to

yourself more and more of those helpful things that may exist all about you. In other words, constructive forces attract constructive forces; positive forces attract positive forces. A growing mind attracts elements and forces that help to promote growth, and people who are determined to make more and more of themselves, are drawn more and more into circumstances through which they will find the opportunity to make more of themselves. And this law works not only in connection with the external world, but also the internal world. When you begin to make a positive determined use of those powers in yourself that are already in positive action, you draw forth into action powers within you that have been dormant, and as this process continues, you will find that you will accumulate volume, capacity and power in your mental world, until you finally become a mental giant.

As you begin to grow and become more capable, you will find that you will meet better and better opportunities, not only opportunities for promoting external success, but opportunities for further building yourself up along the lines of ability, capacity and talent. You thus demonstrate the law that "Nothing succeeds like success," and "To him that hath shall be given." And here it is well to remember that it is not necessary to possess external things in the beginning to be counted among them "that hath." It is only necessary in the beginning to possess the interior riches; that is, to take control of what is in you, and proceed to use it positively with a definite goal in view. He who has control of his own mind has already great riches. He has sufficient wealth to be placed among those who have. He is already successful, and if he continues as he has begun, his success will soon appear in the external world. Thus the wealth that existed at first in the internal only will take shape and form in the external. This is a law that is unfailing, and there is not a man or woman on the face of the earth that cannot apply it with the most satisfying results.

The reason why so many fail is thus found in the fact that they do not fully and constructively apply the forces and powers they possess, and the reason why so many succeed only to a slight degree is found in the fact that only a small fraction of their power is applied properly. But anyone can learn the full and proper use of all that is in him by applying faithfully the three essentials mentioned above. The reason why those succeed who do succeed is found in the fact that a large measure of their forces and powers is applied according to those three essentials, and as those essentials can be applied by anyone, even to the most perfect degree, there is no reason why all should not succeed.

Sometimes we meet people who have only ordinary ability, but who are very successful. Then we meet others who have great ability but who are not successful, or who succeed only to a slight degree. At first we see no explanation, but when we understand the cause of success as well as the cause of

failure, the desired explanation is easily found. The man with ordinary ability, if he complies with the three essentials necessary to the right use of mind, will naturally succeed, though if he had greater ability, his success would of course become greater in proportion. But the man who has great ability, yet does not apply the three essentials necessary to the right use of mind, cannot succeed.

The positive and constructive use of the power of mind, with a definite goal in view will invariably result in advancement, attainment and achievement, but if we wish to use that power in its full capacity, the action of the mind must be deep. In addition to the right use of the mind, we must also learn the full use of mind, and as the full use implies the use of the whole mind, the deeper mental fields and forces, as well as the usual mental fields and forces, it is necessary to understand the subconscious as well as the conscious.

## **Group Dynamics**

**by Dr. Roberto Assagioli, M.D.**

I would like to briefly mention the different human groups which both the family and the individual have relationships with, indeed of which they are often an active part. These relationships (which are often conflicts) in and between the various human groups are rapidly increasing and becoming more complex in modern life. Hence the prolific development of social psychology which deals specifically with human relationships and with what has been called "group dynamics". It deals with fundamental psychological problems, even when they are complicated by various factors - economic, technical, as well as political - and has been the subject of strong and even violent debate. A serious and objective treatment of this subject would require an entire course of lessons and would go beyond the specific field of psychosynthesis, and therefore I cannot deal with it here. On the other hand I do feel it would be appropriate to make brief mention of a sector of inter-individual psychosynthesis which is particularly relevant to the present day: that of the *psychosynthesis of nations and between nations*.

It could be called a 'hot' issue since it appears to invade the political field; I say "appears" because psychosynthesis is in fact neutral in the fields of philosophy and religion, as well as social and political neutrality. Psychosynthesis is a scientifically based concept and procedure which deals with problems from the psychological point of view in an objective, impartial manner, without prejudice.

## Part III

### The Laws and Principles of the Aquarian Age

The following are the Laws and Principles which will guide humanity through the Aquarian Age. Different than the guidelines provided for the Piscean Age, these new laws and principles have as their basis the concept of group Right Relations. The approach is Spiritual and not emotional, and the outcome is synthesis.

The Laws are:

- the Law of Right Human Relations
- the Law of Group Endeavour
- the Law of Spiritual Approach

The Principles are:

- the Principle of Goodwill
- the Principle of Unanimity
- the Principle of Essential Divinity

### Explanation of the Laws and Principles of the New Aquarian Era/Age

Below are the applications of the Laws and Principles of the New Age. The Laws and Principles are in bold. Principles are great ideals inherent within our being and the universe. Laws are the expressions of those principles.

1. In all matters, have as the outcome **Right Human Relations**.
2. The way to have **Right Human Relations** is to begin with the intention of **Goodwill**. **Right Human Relations** is the only way to Peace. Peace cannot be taught.
3. Understand that humanity is a group (that reincarnates in order to serve each other's growth). In the unfolding Aquarian Age we will notice that power is held only within a group. There is no longer any power within the individual. This is the principle called **Group Endeavour**. True group work leads to true individualism. Ponder this last statement.
4. Within the group there must be **One Purpose/Group Endeavour** (and not many individual purposes). Having "one purpose" is/creates power. This occurs when the **Principle of Unanimity** is understood.
5. Our approach at all times, in all circumstances, and from this moment on, is to embrace the higher reality called **Spiritual Purpose/Approach**.

This means that we always and only see the Soul and Spirit working deeply within the choices made by each person, event, nation, government, etc. This way of thinking is the **Principle of Essential Divinity**. In actuality, there is no action not based upon Soul/Spirit choices, even if the choice seems unconscious to our eyes.

### **Perfect Example of Right Human Relations and Group Endeavour**



Mohandas Karamchand Gandhi (1869-1948), also known as Mahatma Gandhi, was born in Porbandar in the present day state of Gujarat in India on October 2, 1869. He was raised in a very conservative family that had affiliations with the ruling family of Kathiawad. He was educated in law at University College, London. In 1891, after having been admitted to the British bar, Gandhi returned to India and attempted to establish a law practice in Bombay, without much success. Two years later an Indian firm with interests in South Africa retained him as legal adviser in its office in Durban

Arriving in Durban, Gandhi found himself treated as a member of an inferior race. He was appalled at the widespread denial of civil liberties and political rights to Indian immigrants to South Africa. He threw himself into the struggle for elementary rights for Indians.

Mahatma Gandhi became the international symbol of a free India. He lived a spiritual and ascetic life of prayer, fasting, and meditation. His union with his wife became, as he himself stated, that of a brother and sister. Refusing earthly possessions, he wore the loincloth and shawl of the lowliest Indian and subsisted on vegetables, fruit juices, and goat's milk. Indians revered him as a saint and began to call him Mahatma (great-souled), a title reserved for the greatest sages. Gandhi's advocacy of nonviolence, known as ahimsa (non-violence), was the expression of a way of life implicit in the Hindu religion. By the Indian practice

of nonviolence, Gandhi held, Great Britain too would eventually consider violence useless and would leave India.

## **Meditation Outline**

### **I. Preparation**

1. *Relaxation* – physical, emotional and mental. This is helped by slowly and deepening the rhythm of breathing as you relax sequentially on each level.
2. *Aspiration*. The controlled emotional nature has much to contribute; direct this energy upwards to the purpose of the meditation.
3. *Mental concentration*. Bring your thinking also to this focal point, raising it to the quiet areas of the higher consciousness.
4. *Realise* that on this high level you are linked with a great many others working in the same way.

### **II. Dedication**

You may like to use your own words for this, or use the formula as such: “I dedicate myself, with all men and women of goodwill, to the building of the new City of Humanity.”

### **III. Creative Meditation**

Now move on the themes:

*What is New?*

*The Law of Right Human Relations.*

a. *Receptive stage*. Following the dedication of your thought and aims it will be relatively easy to hold your consciousness at a high, still level; try to become aware of the *reality* and *potentiality* of your chosen theme and to absorb some of its qualities.

b. *Reflective stage*. Consider what the Positive Modality is and its different aspects. Reflect on the role of the dynamic quality and correlate its right expression with the Law of Group Endeavour.

c. *Creative stage* through:



Creative imagination and visualisation.

Energising with positive feeling.

Affirmation.

*d.Radiatory stage.* Repeat, aloud if possible, a concise formulation of your concept or the theme of the meditation. Send this thoughtform along rays of light in all directions.

#### **IV.Invocation**

Repeat “The Great Invocation”, using the mind, heart and will, and recognising that it is a powerful means of bringing about this New Age.

#### **The Great Invocation**

From the point of Light within the Mind of God  
Let light stream forth into the minds of men.  
Let Light descend on Earth.  
From the point of Love within the Heart of God  
Let love stream forth into the hearts of men.  
May Christ return to Earth.  
From the centre where the Will of God is known  
Let purpose guide the little wills of men--  
The purpose which the Masters know and serve.  
From the centre which we call the race of men  
Let the Plan of Love and Light workout  
And may it seal the door where evil dwells.  
Let Light and Love and Power restore the Plan on Earth.

## **Chapter IV**

### **Part I**

#### **Meditation and training in Self Awareness**

## **The Will in Modern Psychology**

In modern psychology, the theory of the Will is pragmatic. The Will is not regarded as a separate psychic faculty; it is considered to be a quality or aspect

of behaviour. The Microsoft® Encarta® Online Encyclopaedia summarised the act of will in four points:

1. the fixing of attention on relatively distant goals and relatively abstract standards and principles of conduct;
2. the weighing of alternative courses of action and the taking of deliberate action that seems best calculated to serve specific goals and principles;
3. the inhibition of impulses and habits that might distract attention from, or otherwise conflict with, a goal or principle;
4. perseverance against obstacles and frustrations in pursuit of goals or adherence to principles.

Modern psychologists suggest that the weakness of will may be due to one or more of the following:

A lack of suitable goals

A lack of suitable ideals and standards

Indecision brought about by one's attention shifting from one opinion or course of action to another

The inability to choose between alternative courses of action

The inability to stay with a decision once it is made

The inability to break habits

The inability to resist desires, impulses, and urges

Modern psychologists often use the word volition in preference to "Will". Volition is the cognitive process by which an individual decides on and commits to a particular course of action. It is defined as purposive striving, and is one of the primary human psychological functions (the others being affection [affect or feeling], motivation [goals and expectations] and cognition [thinking]). Volitional processes can be applied consciously, and they can be automatized as habits over time. Most modern conceptions of volition address it as a process of action control that becomes automatized (*see e.g., Heckhausen and Kuhl; Gollwitzer; Boekaerts and Corno*).

Willpower is the colloquial, and volition the scientific, term for the same state of the will; viz., an "elective preference". When we have "made up our minds" (as we say) to a thing, i.e., have a settled state of choice respecting it, that state is called an immanent volition; when we put forth any particular act of choice, that act is called an emanant, or executive, or imperative, volition. When an immanent, or settled state of, choice, is one which controls or governs a series of actions, we call that state a predominant volition; while we give the name of subordinate volitions to those particular acts of choice which carry into effect the object sought for by the governing or "predominant volition".

Willpower is a concept that assumes we are under rational control, and the reduction of the same results in a lack of willpower. The fact is that we turn our rationality to serve our impulses or wishes, and sometimes have great willpower in pursuing them. Thus an alcoholic can be very cunning in achieving his determination to drink, and may display great willpower in achieving this goal.

At other moments, he may rationally know that this behavior destroys his life, and costs him all that is dear to him, and may resolve for the moment to forgo it. That is when the observer deduces that willpower is a key to success, and with sufficient will he would remain with that promise. However, at another moment another urge may become important, and he devotes his will and his rationality to satisfying that urge.

The observer's error is to assume that the human is a rational creature, and that will should serve that rationality. In fact, we are only partly rational, and often our rationality and determination serve various motivations that occur for causes other than reason.

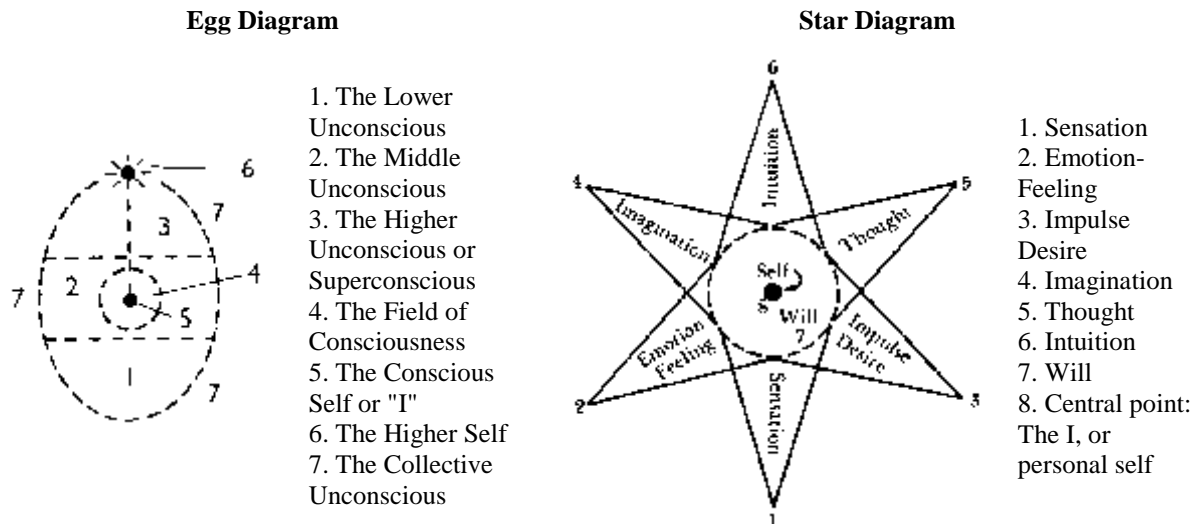
Within Gary Kielhofner's "Model of Human Occupation" volition is one of the three sub-systems that act on human behaviour. Within this model volition considers a person's values, interests and beliefs about self-efficacy and personal capacity.

**Psychosynthesis** is a holistic approach to human development that was developed by the gifted Italian psychiatrist Roberto Assagioli (1888-1974) from around 1910. It is non-dogmatic approach to growth and healing and expression of individual potential that includes spiritual as well as personal development. As such, it presents (*like Jungian psychology*) an integration of the personal (psychological) and transpersonal (mystical, spiritual) elements.

The purpose of Psychosynthesis is to further the ongoing process of evolution, and so to achieve a synthesis, a coming together, of the various parts of an individual's personality into a more cohesive self. That person can then function in a way that is more life-affirming and authentic. Along with this is the affirmation of the spiritual dimension of the person, the "higher" or "transpersonal" self, in addition to the personal and prepersonal ("lower" self). The Higher Self is seen as a source of wisdom, inspiration, meaning, and unconditional love. The integration, synthesis, or unification of the personality, happens around this higher self. This occurs in two stages: personal, and transpersonal.

Psychosynthesis is as a tool for psychological healing and personal transformation. Is widely applicable and used in such diverse fields as counseling, religion, education, health care, business and management, diplomacy and international relations.

Like many other psychological and esoteric systems of thought, Psychosynthesis uses a number of maps or diagrams of consciousness in order to illustrate the various components of the self. Two diagrams used in Psychosynthesis are the Egg Diagram and the Star Diagram.



In most of us the power of the “Will” is as yet an unrecognised and untapped source of energy. As with all forms of energy, the right use of the energy of the “Will” is therefore a paramount responsibility and so we should make ourselves as informed as possible on its potentialities and, above all, should cultivate its *wise* control.

## METHODS OF TRAINING OF THE WILL

Extracts from the book “The Act of the Will”, A Guide to Self-Actualisation and Self-Realisation, by Dr. Roberto Assagioli, M.D.(Turnstone Press, Wellingborough, Northamptonshire (1985)

### The Strong Will

Many people would like to possess a strong will, but few have the determination to acquire it. Most people are consciously or unconsciously deterred by the efforts and perseverance it entails. Yet this is hardly reasonable.

Anyone who really wants to master a foreign language or to play a musical instrument is willing to devote all the time, energy and expense necessary to their study. Why not then do the same for the development of the will? It is illogical to expect that the strengthening of the will can be achieved without the

perseverance and the effort which are required for the development of any other ability, either mental or physical.

The cultivation of the will is really, in one respect, easier than that of the other abilities, because the individual gradually evolves an ever-increasing fund of volitional energy, which he can use for its further development, just as the owner of a prosperous industry can invest its returns in enlarging the plant and increasing the production. *Every individual, therefore, has the capacity to develop his will power.* In the face of this truth, so simple, certain and stimulating, no sophism can stand, no denial is possible. He who will not set himself to the task is a traitor to himself, and he should realize that the fault is his own and that he is responsible to himself and to others for all the consequences resulting from his indolence.

Now, without further preliminaries, let us examine the best practical methods for developing strength of will.

## **Preparation**

To insure success, it is of paramount importance that a proper preparation be made to create the initial urge and impetus; this preparation should arouse a lively, fervid and even passionate desire to develop the will, leading to the firm decision to do all that is necessary for attaining that end. For this purpose, the following exercises will be found very helpful:

- I. Settle yourself into a comfortable position, with your muscles relaxed.
- II. Reflect on the foregoing statements and apply them to yourself.
  - a. Picture to yourself as vividly as possible the harm, to yourself and to others, which has actually occurred, and which might occur, as a result of the present weakness of your will. Examine these occasions, one by one, formulating them clearly; then *make a list of them in writing*. Allow the feelings, which these recollections and forecasts arouse, to affect you intensely: shame, dissatisfaction with yourself, revulsion against the repetition of such conduct and an earnest desire to change this condition.
  - b. Picture to yourself as vividly as possible all the advantages the training of your will can bring to you; all the benefits and satisfactions that will come from it to yourself and to others. Examine them carefully, one by one, formulate them with clarity, and *write them down*. Allow the feelings aroused by these anticipations to have full sway: the joy of the splendid possibilities

that open up before you; the intense desire to realize them; the strong urge to begin at once.

c. Picture yourself vividly as being in possession of a strong will; see yourself walking with a firm and decided step, acting in every situation with full self-control; see yourself successfully resisting any attempt at intimidation or enticement; visualize yourself as you will be when you have attained inner and outer mastery. This is the technique of the "Ideal Model". The whole exercise makes use of the technique of visualization because of its value and effectiveness in any creative process.

This exercise consists of using reading material particularly suited to the cultivation and reinforcement of the feelings and determinations aroused by the mental visualization of the previous exercise. It should be encouraging, optimistic and dynamic in character, apt to arouse self-reliance and to incite to action. Very suitable for this purpose are biographies of outstanding personalities who have possessed great willpower, and books and articles intended to awaken the inner energies. But in order to get full benefit from such a course of reading, it must be performed in a special way. Read slowly, with undivided attention, marking the passages that impress you and copying those that are most striking or which seem specially adapted to your case. It is well to re-read these passages several times, absorbing their full meaning.

Through the conscious awakening of the will we feel enriched and more real. A new feeling of confidence, a sense of security, of "wholeness" and joy rises in us. It seems to us that we have awakened from a state of torpor and that we begin now to truly live. Thus it is not surprising that the Polish thinker, Cieskowsky, asserted the priority of the will over all other psychological functions. Instead of Descartes' "I think, therefore I am", Cieskowsky says: "I will, therefore I think and am."

This inward flame, however, if left to itself, pales and flickers out, or gives forth only intermittent flashes. It must be assiduously nourished in order that it may shine brightly and vividly. The newly awakened will easily becomes overpowered by a thousand ideas and imaginings, is driven asunder by desires and emotions that agitate us. It is necessary to protect it, to cultivate it, to exercise it. This end can be achieved through a systematic training, which can be called "the gymnastics of the will".

## **The Gymnastics of the Will**

The foundation of the method is simple. Every organ of our body and every function can be developed by exercise. Muscles become stronger by a series of

contractions. In the same way, our will grows by 'willing'. In order to strengthen a specific muscle, or group of muscles, as in the case of a weakened limb, there are exercises arranged in such a way as to put into motion only that weak part of the body. In a similar manner, in order to strengthen the will, it is best to exercise it independently of every other psychological function. This can be accomplished by performing deliberate acts which have no other purpose than the training of the will. The application of such seemingly "useless exercises", has been strongly advocated by the great psychologist, William James, in these terms:

"Keep alive in yourself the faculty of making efforts by means of little useless exercises every day, that is to say, be systematically heroic every day in little unnecessary things; do something every other day, for the sole and simple reason that it is difficult and you would prefer not to do it, so that when the cruel hour of danger strikes, you will not be unnerved or unprepared. A self-discipline of this kind is similar to the insurance that one pays on one's house and on one's possessions. To pay the premium is not pleasant and possibly may never serve us, but should it happen that our house were burnt, the payment will save us from ruin. Similarly, the man who has accustomed himself steadily, day after day, to concentrating his attention, to will with energy, for instance, not to spend money on unnecessary things, will be well rewarded by his effort. When disasters occur, he will stand firm as a rock, even though faced on all sides by ruin, while his companions in distress will be swept aside as the chaff from the sieve." (William James, *Talks to Teachers*-New York, Holt, 1912, pp. 75-76)

Here is an exercise of this kind, quoted from Boyd Barrett's book *Strength of Will and How to Develop It* (New York, Harper, 1931): "Resolution—Each day, for the next seven days, I will stand on a chair, here in my room, for ten consecutive minutes, and I will try to do so contentedly." At the end of this ten minutes' task write down the sensations and the mental states you have experienced during that time. Do the same on each of the seven days. The following are excerpts from reports contained in the book:

"1st day: Exercise a little strange, unnatural. Had to smile or cross my arms and stand akimbo in order to feel contented. It was arduous to me to hold or keep myself in an attitude of voluntary satisfaction doing nothing. Naturally I was distracted by various thoughts, for instance: 'What will this experience lead to?', etc.

"2nd day: The time of the exercise passed easily and agreeably. I had a sense of satisfaction, of pride, of virility. I feel 'toned up' mentally and

physically by the mere fact of exercising my will, and by holding to my resolution.

"3rd day: Have had a sense of power in performing this exercise imposed by myself on myself. Joy and energy are experienced in willing, and in the practice of willing. This exercise 'tones me up' morally, and awakens in me a sense of nobility, and of virility. I maintain an attitude, not of submission and resignation, but to will actively what I am doing, and it is this that gives me satisfaction."

Boyd Barrett proposes several other exercises of the same kind, which we quote in part:

- "1. Repeat quietly and aloud: 'I will do this, keeping time with rhythmic movements of a stick or ruler for five minutes.
2. Walk to and fro in a room, touching in turn, say, a dock on the mantelpiece and a particular pane of glass for five minutes.
3. Listen to the ticking of a clock or watch, making some definite movements at every fifth tick.
4. Get up and down from a chair thirty times.
5. Replace in a box, very slowly and deliberately, one hundred matches or bits of paper. (An exercise particularly adapted to combat impulsiveness.)" Similar exercises can be invented *ad libitum*. The important thing is not the doing of this or that exercise, but the manner in which it is performed. It should be done willingly, with interest, with precision, with style. Try always to improve the quality of the work, the dearth of introspection, the fidelity of the written account, and above all to develop the awareness and the energy of the will. It is good to compete with oneself; in other words, to assume a "sporting attitude" in the best sense of the word.

## **Exercises of the Will in Daily Life**

Daily life, with its duties and occupations, presents countless opportunities for developing the will. Most of our activities can be helpful in this way, because through our purposes, our inner attitude, and the way in which we accomplish them, they can become definite exercises of the will. For instance, the mere fact of rising in the morning at a definite time can be such a drill, if for that purpose we rise ten or fifteen minutes earlier than usual.



Also, getting dressed in the morning can be used as such an opportunity, if we accomplish the various necessary movements with attention and precision, rapidly yet not hurriedly. Here is a very important precious ability to develop in daily life: to learn how to "make haste slowly". Modern life with its stress and strain tends to create in us the habit of hurry, even when the occasion does not require it—a result of "mass suggestion."

To make haste slowly is not easy, but it is possible; and it paves the way for efficiency and productiveness, without tension and without exhaustion. It is not easy because it requires of us that we be almost dual: the one who acts, and the one who simultaneously looks on as the observer; yet simply to try to do this constitutes a good way of developing the will.

Also, during the rest of the day—be it at the office or in professional work, or attending to domestic duties—one can do numerous exercises for the development of will, which at the same time, may enable one to unfold certain needed qualities. For instance, learning serenity or "self-recollectedness" during one's daily work, no matter how tedious the task may be; or to control emotion and acts of impatience when confronted with minor difficulties and annoyances, such as finding oneself in a crowded train, or waiting for the opening of a door, or when noticing the mistakes or faults of a dependent, or experiencing the injustice of a superior.

Further, when we return home, we have opportunity for similar valuable exercises: controlling the impulse to give vent to our bad temper—perhaps caused by various vexations, preoccupations or business worries—bearing serenely whatever comes our way and trying to adjust any disharmonies in the home. At the table, an exercise just as useful for health as for the will is to control the desire or impulse to eat quickly, while thinking of business, etc.

We should compel ourselves to masticate well and enjoy our meal with a relaxed and calm mind. In the evening we have other occasions for training, such as to resist the allurements of people or things that tend to divert us from our chosen tasks.

Whether away at business or in the home, wherever possible, we must resolutely cease working when tired, controlling the desire to hurry just to get a job finished. Rather we should give ourselves wise rest and recreation; a short rest taken in time, at the outset of fatigue, is of greater value than a long rest necessitated by exhaustion. Short and frequent rest periods have been applied in industry and have resulted in increased output by workers.

During these rest periods, a few muscular exercises or relaxation by means of closing the eyes for a few minutes

will suffice. For mental fatigue, physical exercises are generally the most beneficial, though each individual can find out by practice what suits him best. One of the advantages of such short and frequent interruptions is that one does not lose interest in, nor the impetus for, the work in hand, and at the same time one overcomes fatigue and nervous tension. An ordered rhythm in our activities generates harmony in our being; and harmony is a universal law of life.

A good exercise is to retire at a fixed hour, resolutely interrupting one's reading or an interesting conversation. It is difficult, especially at first, to do all these exercises well, and to attempt them all at once would easily lead to discouragement. Therefore, it is advisable to begin with only a few, spread over the day; and when success has been achieved with these, to increase their number, varying, alternating the exercises and performing them cheerfully and with interest, scoring successes and failures, setting oneself records, and trying to meet them in a competitive sporting attitude. Thus the danger is avoided of making life too rigid and mechanical, and we make interesting and colourful what otherwise would be tiresome duties; also all with whom we are associated become our co-operators (without their knowing it!). For instance, a dogmatic superior or an exacting partner becomes, as it were, the mental parallel bars on which our will—the will to right human relations—can develop its force and proficiency. Delay in being served with a meal gives us the opportunity to exercise patience and serenity, as well as the chance to read a good book while waiting. Talkative friends or time-wasters give us the chance to control speech; they teach us the art of courteous but firm refusal to engage in unnecessary conversations. To be able to say "no" is a difficult but very useful discipline.

## **Physical Exercises in the Training of the Will**

These constitutes a very effective technique when used with the specific intention and purpose of developing the will; for as the French writer, Gillet, has expressed it, "gymnastics are the elementary school of the will...and serve as a model for that of the mind." In reality, every physical movement is an act of will, a command given to the body, and the deliberate repetition of such acts—with attention, effort and endurance—exercise and invigorate the will. Organic sensations are thus aroused: the consciousness of physical vigour, a more rapid circulation, a sense of warmth and agility of the limbs, and their ready obedience; all produce a sense of moral strength, of decision, of mastery that raises the tone of the will and develops its energy. However, we repeat, to extract from such exercises the utmost benefit, it is necessary that they be performed with the exclusive aim, or at least with the principal objective, of training the will.

Such exercises must be performed with measured precision, and with attention. They must not be too violent or too fatiguing; every single movement or group of movements must be executed with liveliness and decision.

Exercises or sports best fitted for this purpose are not the ones of a violent or exciting nature, but rather those that call for endurance, calmness, dexterity and courage, permitting interruption, and variety of movement. Many outdoor sports—such as golf, tennis, skating, walking, and climbing—are particularly suited for the training of the will; but where they are not possible, suitable selected physical exercises can always be carried out in the privacy of one's room.

## **Characteristics of the Strong Will**

These can be summed up as:

**Energy**—This is obvious and requires no comment, but it is necessary to realize that energy is not enough. There is no doubt that, if a difficult task has to be performed or a strong impulse resisted, a great deal of energy is required. But if such actions are only occasional and sporadic, one could not say that the will is really strong; in order to be so it must also possess:

**Persistence**— This is the capacity to repeat the actions decided upon regularly and for a long time. For certain tasks of great length, tenacity of purpose is needed more than energy, and the former partly replaces the latter. We have a typical example of this in Charles Darwin, who possessed so little physical and nervous energy that he was unable to carry on a long conversation and could work for little more than an hour a day. He overcame this shortcoming, however, by adopting the method of "little and often", and in this way he gave to the world his big, epoch-making book.

**Concentration—Constancy** and energy are not enough, if the multiplicity of our interests and undertakings disperses our forces into a thousand little streamlets. It is of little value to have the energy and persistence to remain at a desk for ten hours, if during that time we divide our attention among many books, or if we deceive ourselves into thinking that we can carry on many projects concurrently. This is the reason why many active, remarkable and intelligent people produce nothing of vital importance.

## **The Skilful Will**

Strength of will, alone, as it has been pointed out, is not enough; the will must also be intelligent and skilful. Before we start any external action which brings

about visible results, the will must first work from within, from the mind, and from there influence the various energies that play within us.

Modern psychology has shown that we cannot perform the simplest voluntary act, for instance, the movement of a muscle, unless the image of the movement has first been evoked. It has also shown that, if the will puts itself into direct opposition to other psychological forces and mental activities, such as imagination, emotions and drives, it will often be overpowered. Its true function is to direct, to stimulate, to regulate the activities of the various aspects of our being so that they may lead us to the goal predetermined by us.

If we wish to achieve success in life we must know the principal facts and laws concerning the wonderful mechanism of our being and the laws that regulate it. The ignorance that prevails in this field, even among the educated, is great, and grave mistakes are continually being made; elementary psychological laws are violated, and absurd methods used. Some try to achieve their aim by violent efforts of the will without securing the co-operation of the other functions; many—lacking a proper sense of responsibility, or because of an erroneous fear of the consequences of "repression"—give free rein to their drives, with the same results as if they allowed themselves to be carried along in a car without guiding it by the use of the steering wheel. These ways of living are primitive, resulting in an enormous dissipation of energy, followed by exhaustion, nervous and psychological disturbances and even—in a number of cases—crime and suicide.

It is evident that we should know the psychological world in which and on which the will has to operate; what are the elements that compose that world, the forces active in it, the laws that regulate it, and the most practical and effective means of obtaining the desired results. There is no reason to get discouraged in facing such a task; it is not as difficult as it appears at first. It means the acquiring of some clear and simple knowledge which is within the reach of everyone.

As it is not necessary for the driver of a car to understand the difficult theories of advanced mechanics, so it is not necessary for one who wishes to achieve self-mastery to know the innermost nature of the psychological forces, or to be an advanced student of philosophy. It is enough for him to be acquainted with the principal facts and laws of psychology that will serve his practical purposes.

## **The Good Will**

In our consideration of the education of the will up to now we have been regarding the individual as an isolated unit and his will as an instrument of

personal advantage. But in reality the isolated man does not exist; he is in constant interaction with his family, his working associates and society in general; he has many and diverse relationships with his fellowmen and with the world. Therefore, two problems of the greatest practical importance confront us.

They concern:

I. The relation of our will to that of others;

II. The relation of our will to the universal Will.

An individual who, however strong and able he may be, fails to take these relationships into consideration inevitably arouses reactions and conflicts that may overwhelm the structure he has laboriously raised. Yet modern life presents the spectacle of a general clash of wills on the part of those who compete for dominance in all fields. Class is in conflict with class, party with party, and nation with nation, while within the family unit there is frequent strife between husband and wife, between parents and children, and between relatives. Incalculable is the enormous wastage of physical and psychological energies, of time and money, of volitional energy, and the sum of human suffering bred from these struggles. Truly, our civilization has adopted ways of life that are as uneconomic, wasteful and exhausting as they are the reverse of spiritual. This has been a matter of deep concern to those who are practical in a truly spiritual sense. They have endeavoured and are endeavouring to replace competition by co-operation, conflict by arbitration and agreements, based on understanding of the right relationships between groups, classes and nations. The success of this attempt, however, must depend in a large measure on the harmonization of the wills of all concerned, so that their differing aims may be made to fit into the circle of a superior human solidarity.

The same applies to our relations with nature and the universe. These relations are complex and mysterious, raising most difficult questions on the origin, the significance and the purpose of life, which form the perennial themes of philosophic meditation, spiritual concern and religious faith. It is certainly not possible to treat such questions here with profundity. However, we can single out from all these questions the ones which, while

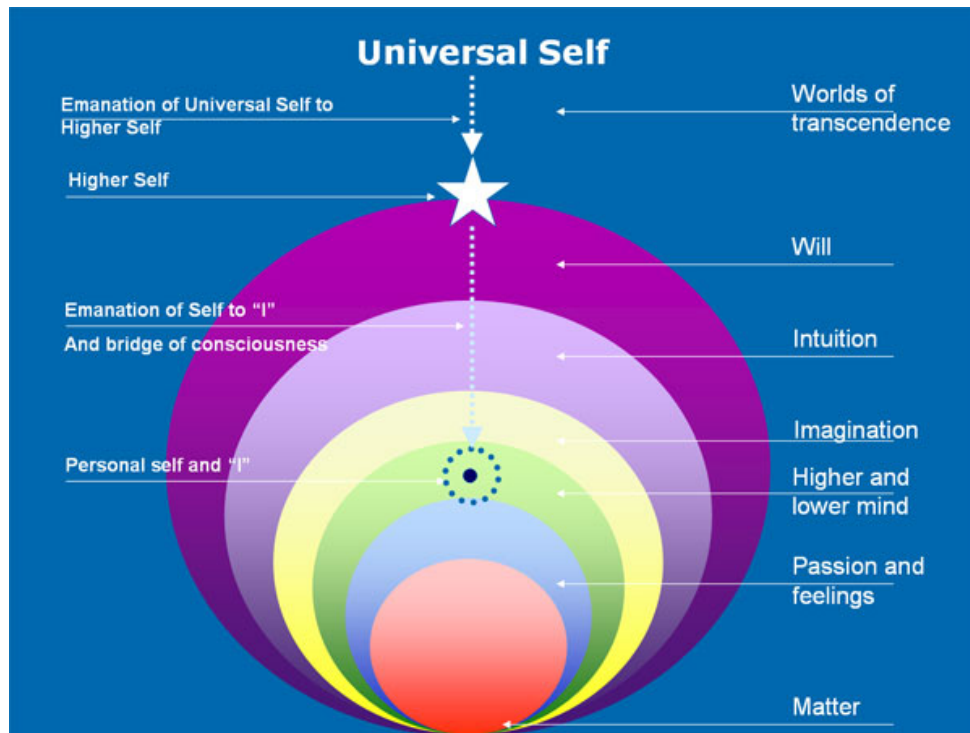
seemingly abstract and remote, are in reality connected with every act of our daily life. We are continually obliged to take our stand in facing conditions and events, and this necessarily implies a conception and valuation of life, a "philosophy" or a faith, however rudimentary and unconscious.

In "taking our stand" in regard to life in general, we usually fall into the same error we frequently commit in our relations with our fellowmen. The same

arrogant personal will tries continually to impose itself on nature, to rebel against events and against destiny. But nature and destiny cannot thus be flouted. There is in the universe, however we may conceive it, a great law of harmony, of equilibrium, of compensation; every action produces a re-action, and every violation of harmony and equilibrium rebounds, like a boomerang, against the transgressor. It is necessary, therefore, to curb our rebellions and learn to live in harmony and in tune with life. Just as the will has the power to develop itself and to control and direct the other psychological energies, so it has also the power to control and discipline itself, to confine itself within limits, to co-operate harmoniously with a group of other wills, to adhere and to subordinate itself to universal values, freely recognized and accepted.

This is the "will-to-good", and it is different from "goodwill". In "goodwill" the emphasis is on goodness. It is a benevolent attitude and disposition towards others. Goodwill is the prerequisite of understanding, the means of solving human problems; it brings about right relations; it expresses itself in co-operation; it has been called "the active principle of peace". In the will-to-good the emphasis is on the will. It is a strong determination to make the good triumph; therefore it is positive, active, dynamic. It is—in the measure in which a human being can recognize and manifest it—an expression of the Will of the Whole, of the Divine Will.

The methods for developing the will-to-good do not differ from those already mentioned. Methodical exercises; meditative reflection and autosuggestion; the transformation and sublimation of the psychological energies, etc. The difference lies in the aim and purpose and in the fields of application.



## Outline of Meditation on the Will

### I. Preparation

#### 1. *Concentration.*

Realisation of the point of pure awareness.

#### 2. *Elevation*

Directing the aspiration of the heart and the attention of the mind towards the Self.

#### 3. *Identification*

Imaginative and affirmative identification with the Self.

### II. Reflective Meditation

*Suggested Themes:*

#### 1. One of the stages of the Will:

Motivation – valuation – Goal

Deliberation

Decision – Choice

Affirmation

Planning

Direction of the execution of the plan.

2. One of the qualities of the Will:

Energy

Concentration

Power of restraint

Promptness

Persistence

### **III. Use of Symbols**

1. Visualisation:

Visualise vividly and steadily a symbol of the Will, for instance, a flaming torch.

### **IV. Receptive Meditation**

1. *Appeal:*

“Let the Will of the soul dominate and direct my life.”

2. *Reception:*

Silent realisation of the downflow of Will energy into the personality at all levels (mental, emotional and physical).

### **V. Affirmation**

“Let the Will-to-Good of the Self be expressed through myn thought, word and deed;”



## **VI. Expression**

Choose and formulate some definite, good use of the will to be demonstrated in daily life.

## **VII. A good ending**

### **The Great Invocation**

From the point of Light within the Mind of God  
Let light stream forth into the minds of men.  
Let Light descend on Earth.  
From the point of Love within the Heart of God  
Let love stream forth into the hearts of men.  
May Christ return to Earth.  
From the centre where the Will of God is known  
Let purpose guide the little wills of men--  
The purpose which the Masters know and serve.  
From the centre which we call the race of men  
Let the Plan of Love and Light workout  
And may it seal the door where evil dwells.  
Let Light and Love and Power restore the Plan on Earth.

## Part II

### Trends and Characteristics of the New Age

### Extraversion

Extraversion is a personality trait or behavioural style that describes an energetic and engaged approach towards the world. It includes traits such as sociability (*being outgoing and talkative*), activity (*being active and energetic*), dominance (*being assertive and forceful*), expressiveness (*being outspoken and adventurous*) and the tendency to experience positive emotions (*being enthusiastic and optimistic*).

People with high levels of extraversion are generally called “extraverts”, while those with low levels of extraversion are generally called “introverts.” Extraverts enjoy being with other people and often talk and assert themselves in groups. They tend to be action-oriented individuals who like excitement and experience positive emotions from their outgoing approach to life.

In contrast to extraverts, introverts generally need less stimulation from other people and prefer time alone, even complete aloneness. They are often described as quiet, reserved or withdrawn. They tend to be low-key, deliberate and detached from the outside world, and are often less enthusiastic and energetic than extraverts.

#### **Extraversion, introversion and shyness**

Although introversion is commonly associated with shyness, they are considered to be two different things. However, while introverts simply prefer solitary to social activities, people who are shy often fear social encounters.

Introverted and shy people may have social skills which allow them to be behaviourally extraverted, especially in highly regulated situations like work or social functions in which they play a certain role. But at the same time, they can experience feelings of discomfort or fear that people might see what they really are. In other situations like close or intimate relationships, these people may feel less control over the situation and may not know what to do or how to act. These ambiguous situations can lead to feelings of awkwardness or inhibition and result in feelings of internal shyness.

Sometimes people may exhibit extraverted behaviours (*like being talkative and assertive*), but their personality description may be more in line with introverts. People like this can describe themselves as extraverted and shy (*publicly outgoing but privately shy*).

Shyness can be experienced as discomfort or inhibition in interpersonal situations. Internally, it may be experienced as a form of excessive self-focus, a preoccupation with one's thoughts, feelings, and physical reactions. Shyness is self-reported in almost fifty percent of the population. It can be associated with social anxiety or social phobia.

### **The role of extraversion in relationships**

Personality traits like extraversion and introversion play important roles in understanding how people interact in relationships. While extraverts may develop relationships quickly and with ease, in some cases, a need for companionship or excitement may cause extraverts to continuously look for things that are new and adventurous, causing them to look outside of an established relationship. Introverts, on the other hand, may have difficulty initially getting to know other people or initiating intimacy. This is especially true if introversion is accompanied by shyness or social anxiety. Once established, however, introverts may put even more effort than extraverts into maintaining relationships making them deep and satisfying.

Although it is often thought that introverts and extraverts are compatible, when it comes to long-term relationships, similarity in these traits may be most important. Research shows that couples who are similar in personality are happier and more stable compared to those who are dissimilar. For example, having similar outlooks on life or agreeing on how you spend time as a couple are two ways in which similar levels of extraversion may not only benefit the relationship but also help fulfil individual needs of social interaction.

### **Extraversion and Introversion, some examples**

When we talk about "extraversion" and "introversion", we are distinguishing between the two worlds in which all of us live. There is a world inside ourselves, and a world outside ourselves. When we are dealing with the world outside of ourselves, we are "extroverting". When we are inside our own minds, we are "introverting".

We are extroverting when we:

- Talk to other people

- Listen to what someone is saying
- Cook dinner, or make a cup of coffee
- Work on a car

We are introverting when we:

- Read a book
- Think about what we want to say or do
- Are aware of how we feel
- Think through a problem so that we understand it

Within the context of personality typing, the important distinction is which world we live in more often. Do we define our life's direction externally or internally? Which world gives us our energy, and which do we perhaps find draining?

A strong tide of creativity is also sweeping in with this New Age and, combined with the positive modality and dynamism, we can contribute to the right and full functioning of extraversion, and that means the bringing of the inner, spiritual world into daily living, into outer expression and usefulness.

This is the ideal to be clarified and even strengthened by our constructive thought and meditation, as to our task in relation to the characteristics of the Aquarius Age. Not only do we need to develop a balance in ourselves of extraversion and introversion, we should also recognise the different levels on which extraversion may exist and the important role it has in externalising the spiritual life. Once more we are presented with the balancing of the inner and outer life, introversion and extraversion.

## Part III

# The Principle of Unanimity

Unanimity is beginning to be recognised as the key to forward going in a growing number of fields. Moving towards union is appearing on many sides, not only of method, but of direction and of resources, so that mutual effort towards the same goal can be combined; It could be said that the fundamental principle of Unanimity is emerging as a definite force in the world.

**Unity in diversity** - Unanimity is the recognition and the expression of the essential unity underlying all creation. The truth is and shall ever be that despite our seeming rainbow of differences we are all one, each and every one, no one is excluded.

**Common purpose** - Find the points of agreement and strengthen them, utilizing group meditation and invocation. The great trends or tendencies enlivened now are towards unification and synthesis; all awakened souls must work towards these ends. It is our work to find the fundamental unity in all things.

**Unanimous intention (will)** - Unanimity is not to be imposed, neither is it simple conformity. Unanimity is a chosen path, and we as awakened souls, through the use of will, freely adhere to it. Thus the life's purpose and part in the plan is made clear, and we will discover the will to cooperate.

### Fields and Aspects of Unanimity

As awakened souls we must achieve unanimity in all fields where we live, breathe and have our being ~ moving from the atom to the infinite:

- a. Within oneself
- b. Group unanimity
- c. Inter group unanimity
- d. Planetary unanimity
- e. Solar and cosmic

We also seek to achieve unanimity within each of these fields ~ in purpose, in thought, in aspiration and in action. As we become aware of the ever greater need and demand for unanimity, our understanding of our ever expanding influence will become apparent. This work will signal a great awakening on the part of our human family and is a major step in our divine destiny.

Unanimity is recognised in the secret places of the heart; it is verified, not by the divisive exercises of the analytical mind, but by the spiritual perception of the illumined *higher* mind.

### **Contrary to unanimity is hostility**

There are many obstacles in each of us – and in every groups and nation – to the establishing of world unification and a true new world order of right synthesis and co-operation.

If we feel hostility towards others, we tend to "project" it onto them; that is, we believe it is they who are hostile to us, when in reality they may not be. Such an attitude is as mistaken as the primitive man's belief in a personal hostility of natural forces. This erroneous projection often gives rise to a fear and conviction of being persecuted and threatened, and these in turn create defence and hostility reactions which can easily arouse other people's hostility. Thus is built up a vicious circle, or, in modern terms, a chain reaction.

The will-to-good is needed to set forth our efforts towards these high goals of the New Age, and the overcoming of obstacles as hostility. Self-control, with its capacity to regulate combative energies, is of advantage also when one wishes or is forced to fight. This fact is made use of in sport. One of the techniques used by a boxer, for instance, consists in keeping on the defensive during the early rounds in order to encourage his opponent to attack and tire himself. Then at the right moment he takes the initiative.

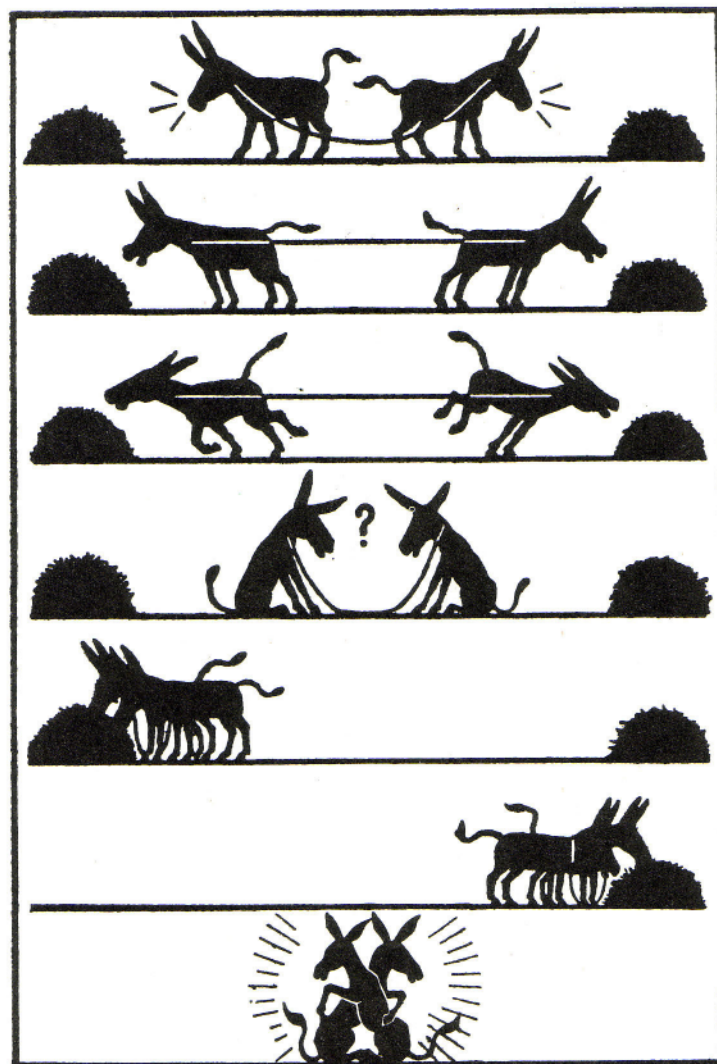
A higher and even more effective method is to make liberal concessions; remembering that they are preferable to the damage, the wear and tear and the dangers of a struggle. It is sometimes sufficient to make pro-forma concessions—that is, to the prestige of others. This is a question not only of avoiding humiliating and offending an opponent, but of not crowing over him and of helping him to save face and appease his “amour propre” (self-love). He can even be allowed to consider himself the victor. What do his assertions matter provided the substance of the situation has been preserved?

It should be kept in mind that unanimity can only be reached through free assent, through the recognition by each and all of the rightness, goodness, lasting value and, above all, necessity for these goals.

### **Unanimity is cultivated as agreement in aim**

Truth, Beauty, and Goodness, are with their human manifestations in love, creative and beneficent activity, in joy and even in suffering itself as a path to increased awareness, deepening and elevation. But this point is attainable only,

let us repeat, as a result of a great opening-out, a dignified, not dispirited humility in the face of the mystery; of loving acceptance; of a disposition not to make demands upon life and other people, but rather to give, and particularly of oneself; plus recognition of one's essential personal spiritual liberty and acceptance of the consequent responsibility. Thus we arrive at the realization that everything depends upon our attitude, and that this not only leads to the apprehension of meaning and values, but also can create and bestow them. And this, being in our power, depends on free choice on our part, on our decision and therefore on an act of will.



Agreement is better than Strife

The inflow of light and spiritual love is rhythmic and cyclic, like everything else that happens in the universe. Let us, therefore work at developing the deeply hidden knowledge of the power of unanimity, recognizing where it lies and bringing it into practical usefulness, whenever the need or opportunity appears.

# Concise Outline of Meditation

## I. Preparation

1. *Relaxation*, stilling all aspects of oneself.
2. *Aspiration*, raising the feelings and thought.
3. *Concentration* in the higher areas of the mind.
4. *Realisation* of unanimity with others on those levels.

## II. Dedication

## III. Creative Meditation

Themes:

*Extraversion*

*The Principle of Unanimity*

- a. *Receptive stage*
- b. *Reflective stage*. Consider what Extraversion is and its different aspects. Reflect also on the role of the Will in this connection; Correlate Extraversion with the Principle of Unanimity.
- c. *Creative stage* through:  
Creative imagination and visualisation.  
Energising with positive feeling.  
Affirmation.
- d. *Radiation*.

## IV. Invocation

Repeat “The Great Invocation”, using the mind, heart and will, and recognising that it is a powerful means of living in the New Age.



## **The Great Invocation**

From the point of Light within the Mind of God  
Let light stream forth into the minds of men.  
Let Light descend on Earth.  
From the point of Love within the Heart of God  
Let love stream forth into the hearts of men.  
May Christ return to Earth.  
From the centre where the Will of God is known  
Let purpose guide the little wills of men--  
The purpose which the Masters know and serve.  
From the centre which we call the race of men  
Let the Plan of Love and Light workout  
And may it seal the door where evil dwells.  
Let Light and Love and Power restore the Plan on Earth.

## **Chapter V**

### **Part I**

#### **Meditation and training in Self Awareness**

##### **Care in Meditation**

##### **Introduction**

In modern society, most people are striving for worldly perfection, happiness and success. Many of them strain themselves to gain material desires. These uncontrollable desires cause suffering, for when the desires are being fulfilled people are contented, but if not, they despair, or can even, become insane. So, people can easily become the victims of failure simply because they cannot realize that success and happiness lie within themselves.

According to the teaching of the Lord Buddha, the real cause of our suffering is the lack of skill in utilizing our minds. The Buddha Gautama taught that the mind is the place where both happiness and suffering are stored. It is also the only means by which we can release ourselves from our own suffering through the practice of meditation.

Meditation is the most direct method by which we can start to diminish our suffering. Meditation improves the mind from the unhealthy condition suffered by most people who have not yet discovered the "secret" of meditation. From a state vulnerable to distraction and superficiality, the meditator will begin to recover the still and shining mind which lies beneath the chaos of mundane

thought. Far from being something mysterious or supernatural, this shining mind is the most healthy and natural mental condition which can be attained by human beings. It can be enjoyed by anybody who is willing to practice meditation.

The benefits of meditation are many-fold for the individual willing to practice and for the friends and society surrounding them. With a secure mind, the meditator can rise above the superficiality of everyday problems. With a penetrating and creative wisdom, the meditator can understand the root causes of his suffering and thereby has the chance to shed this burden. The meditator will also understand the causes of the problems affecting the people and environment that surrounds him. With the confidence borne of a secure and healthy mind, the meditator will find that he can genuinely help anybody who is in need of assistance. As more and more people learn to practice meditation, the self-discipline which arises naturally from the practice will produce effects which spread to improve the quality of life for society as a whole.

**Meditation** is practiced in a wide variety of ways, so it is not simply one method or modality. Some speak about mystical experiences and higher consciousness, while others are more comfortable talking about relaxation, calmness, and resilience. Heightened awareness, intuition, imagery, and general well-being are frequently used to describe experiences of a regular practice of meditation.

Anyway, meditation is closely akin to prayer and worship, wherein the meditator turns spiritual thoughts over in the mind and engages the brain in higher thinking processes. The goal in this case is the receipt of spiritual insights and new understanding.

It is helpful to distinguish between the "form" of meditation and the "state" of meditation. The most common "form" or technique of meditation is to sit quietly in a comfortable position for a specific period of time, usually 15-60 minutes, at regular intervals once or twice a day or several times a week, depending whether one is a beginner or an advanced meditator.

Meditation can have several benefits. It is first of all a "tuning up" in consciousness, so that we become aligned with, receptive to and infused by higher and more subjective qualities or energies. For many people, relaxation and stress reduction are the main goal. Reducing your stress level will allow you to be a more effective caregiver. Meditation can also help with increased alertness and mental acuity. All are important when faced with the multiple tasks of being a caregiver.

## **Self Awareness Meditation and Traditions**

Vipassana and Anapanasati are parts of broader notion of mindful or self awareness, which is part of the Noble Eightfold Path, the ultimate goal in Buddhism that leads to Enlightenment, and expounded upon in the Satipatthana Sutta. While in Anapanasati meditation attention is focused on the breath, in Vipassana, however, the mind is trained to be acutely aware of not only breathing, but all things that one comes to experience.

The concept of Vipassana works in believing that the meditator's mind will eventually take note of every physical and mental experience "real-time" or as it happens, the goal being that it will gradually reveal to the practitioner how one's mind unknowingly attaches itself to things that are impermanent in nature. Thus, when such things cease to exist, one experiences the suffering from its loss. This very wisdom, achievable solely through Vipassana meditation, in turn gradually frees one's mind from the attachment that is the root of suffering.

For one practicing this form of meditation, it is also very important to note that the wisdom presents itself into the mind of meditator only when he/she is NOT thinking but yet possessing an acute awareness of what goes on in their mind, body and surrounding. The nature of Vipassana is sophisticated; one may desire a veteran instructor to provide initial guidance.

In other words, in Vipassana (insight, or seeing things as they are) meditation, the mind is trained to notice each perception or thought that passes without "stopping" on any one. This is a characteristic form of meditation in Buddhism, especially in some Theravada traditions, and is also a component of Zazen, the term for meditation practice in Zen.

However, in at least some forms of Vipassana, one does not attend to whatever perceptions arise, but purposely moves one's attention over their body part by part, checking for perceptions, being aware and equanimous with them, and moving on. This form of meditation has some resemblance with "choiceless awareness" — the kind of meditation that J. Krishnamurti addressed.

## **How to Meditate**

We should first explain the principles of meditation as a whole. Some will think of meditation as a miserable practice; as a kind of spiritual lesson, a religious act or some kind of asceticism. Conversely, meditation is in fact a way to train the mind to focus clearly, and can also be an effective way, whenever you so wish, to relax your body and mind.

In the beginning, one should learn to practice meditation skilfully while sitting. Later, you can apply the principles learned during sitting meditation to the practice of meditation in any other position; walking, standing or lying down. When you sit for meditation, you should sit in a posture which will help you to achieve tranquillity quickly.

You can sit cross-legged on the floor, or try sitting on a chair if you find the floor too uncomfortable. The important thing is to keep your body relaxed, finding the best position that allows you to sit still for a long time without the risk of falling asleep! Taking care of your sitting position at first, can greatly improve your ability to meditate effectively.

Some people, when they first start to meditate, are so keen to make rapid progress, that they meditate with too much force. As a result they make very poor progress and often suffer discomforts such as headaches! When you first start to meditate, it is worthwhile to remind yourself that seven year old children are some of the most successful meditators in this technique, because of their playful and innocent attitude towards the meditation. Therefore do not be too serious or try too hard: maintain a light attention and a happy mind.

### **Step-By-Step Advanced Instructions for Meditation – Exercise with a crystal ball**

**1. The sitting posture** which has been found most effective for attaining tranquillity quickly, is the half-lotus position. This position (*with some practice*) allows you to sit still for a long time without aches or pain. Rest your right leg on the left one, with your back erect. Your hands should rest palms-upward on your lap. The tip of your right index finger should be in gentle contact with the tip of your left thumb. This hand position serves as an alarm: if you should suddenly get drowsy, finger and thumb will push together, warning you to avoid falling into a mindless slumber! If the half-lotus position is really to uncomfortable for you, it is better to choose another more comfortable position. The important thing is to make sure, whatever position that you adopt, that your back is straight and that your body is relaxed without feeling sleepy.

**2. Keep your consciousness** steady and softly close your eyes. Relax every part of your body, beginning with the muscles of your face. Then relax the muscles of your neck, your shoulders, and your arms-right down to the tips of your fingers. Relax your chest, your abdomen and your legs-right down to the tips of your toes. Make sure all parts of your body are relaxed.

**3. Feel as if you are sitting alone in the world**, and the air around your body is made-up of tiny particles of happiness and joy. Slowly inhale into your body a full and gentle breath. As you breath-in, feel that you are breathing-in those tiny

particles of happiness and joy. Feel that inside your body, there is just an empty space, with no muscles, no organs, no tissues. Feel that the breath is filling your body with happiness and joy. As you breath-out, feel that the out-breath is carrying away all troubles, all worries, all thoughts. Inside your body is just an empty space filled with happiness and joy. Relax your mind from every thought and continue to maintain this state for as long as you can. With your eyes closed, you will find that your mind travels from one idea to another, and when it wanders, the ideas upon which the mind dwells, will influence the feelings, the emotions and the state of happiness in the mind. Meditation means the way by which we take control of our mind to stop our thoughts from wandering. The basis of all methods of meditation is to concentrate the mind upon a single object of a single idea and it is the inherent qualities of this object or idea that will lead you to success in meditation. We will use a crystal ball as an object of meditation because it has the inherent qualities of brightness and clarity, and will encourage the mind to be bright and clear too. Simultaneously, to keep the mind flowing towards a state of happiness and calm, we repeat in our mind the word "Samma-Araham" which means the "righteous Absolute of Attainment which a human being can achieve".

**4. Open your eyes slowly.** Look carefully at a crystal ball. Notice the shape, the purity, the clarity and the brightness of the crystal ball as if you are taking a photograph of it into the deepest part of your mind. Then close your eyes again and relax.

**5. Slowly visualize the crystal ball** floating in front of your face. If you have no crystal ball available, you can visualize instead, the bright, clear image of the full moon, floating in front of your face. Reduce the size of the crystal ball (or full moon disc) until its size is equal to the tip of your little finger. Imagine that the crystal ball is floating in front of your nostril, the right nostril for men, and the left one for women.

**6. Visualize that the crystal ball** moves inside your nostril. It moves along inside your nostril. and when it reaches the bridge of your nose it stops still, suspended in silence. Make the crystal ball as bright as you can and as clear as you can. Listen to the sound of "Samma-Araham" as you repeat it three times in your mind.

**7. Now, slowly move the crystal ball backwards** until it arrives at the point in the very centre of your head. Here, the crystal ball stops still, suspended in silence. Make the crystal ball as bright as you can and as clear as you can. Listen to the sound of "Samma-Araham" as you repeat it three times in your mind.

**8. Now slowly, the crystal ball** is floating downwards until it reaches the back part of the roof of your mouth. Here, the crystal ball pauses. Make the crystal

ball as bright as you can and as clear as you can. Listen to the sound of "Samma-Araham" three times, a soothing sound that seems to come from the very center of your body.

**9. Now, slowly move the crystal ball** further downwards until it reaches the central part of your throat. Again, the crystal ball pauses in silence. Make the crystal ball as bright as you can and as clear as you can. Again, listen to the sound of "Samma-Araham" three times.

**10. Now, slowly move the crystal ball** deep down into your body. It floats slowly and gently downwards, like a bubble, deeper into your throat, deeper into your chest, deeper into your body. In the central part of your body, you imagine two lines. The first one runs from your navel directly through your back. The second line runs from the right side to the left side. The two lines intersect at a point no larger than the eye of a needle. The crystal ball moves downwards until the point of intersection is at the centre of the crystal ball. Make the crystal ball as bright as you can and as clear as you can. Again, you listen to the sound of "Samma-Araham" three times.

**11. Move the crystal ball upwards** a distance equal to two finger breadths, to a point called the very "centre of the body". We will not move the crystal ball any where else. Allow it to remain here in calm and peace. Constantly observe the clarity, purity and brightness of the crystal ball. Always make the crystal ball as bright as you can and as clear as you can. Listen to the sound of "Samma-Araham" over and over again, as if the sound is coming from deep in the center of the crystal ball. The crystal ball will become brighter and brighter, clearer and clearer until it is as if you see it with your own eyes. At this stage you will soon find the crystal ball sparkling and shining like a diamond. This stage is called "Pathama magga" (the Initial Path). At this stage, the mind is firmly established on the shining crystal ball, which in turn is firmly seated at the centre of the body. You will touch upon happiness. After continuously paying attention at the centre of the crystal ball, it will give way into a succession of increasingly pure bodily sheaths, until it reaches the Ultimate One, called "Dhammakaya"; the highest level of supreme happiness forever and ever.

## **Different benefits for the meditator**

### **1. Personal Benefits for the Meditator**

- **The mind:** the mind feel at ease, calm and peaceful. Memory will also improve.
- **Personality:** self-confidence will be improved. The true nature of calm will be apparent. Anger will diminish, leaving only the feeling of kindness towards others.



- **Daily life:** will be increased in quality in the new-found absence of stress. The results of work or study will be much more successful. The meditator can enjoy health of both body and mind.
- **Ethics and Decision-Making:** a right understanding of that which is good and that which is bad, will be clearly seen for any given situation. Important decisions will cause less worry because the meditator understands the outcome of his actions. The meditator can refrain from harmful actions and decisions, instead being content and confident about choices he makes.

## 2. Benefits for the Meditator's Family

- **Peace and Success:** Family life will be more peaceful, through the increased ability of each member to maintain self-discipline and respect towards each other. Parents will be better able to lead the family successfully.
- **Problem-Solving:** Family members will be more successful in worldly ways: learning to honor their duties. Whenever problems arise, everyone can calmly co-operate towards solving them.

## 3. Unanimity Benefits

- **Peaceful Society:** Most grave social problems originate from mind degeneration. If everybody learns to meditate and live peacefully, "endemic" problems like crime and drug abuse will be diminished.
- **Unanimity benefits of self-discipline:** The ability of individuals to be self-disciplined is improved simply through keeping to the routine of meditation and following moral precepts. Honesty will improve the atmosphere of trust and the life of the community will be of a better quality.
- **Progress towards a caring society:** As a result of meditation, the peacefulness of life can be more widely enjoyed and there will be a more widespread willingness to participate in social work for the benefit of others.

## 4. Spiritual or Mental Benefits

- **Understanding Eternity:** All people, with or without their own faith can deepen the understanding of their own spirituality through meditation. Meditators of all faiths, through the practice of meditation, can explore their own faith in depth, particularly with reference to the understanding of eternity in their chosen faith.

- **Inspiration:** Inspiration in your own spiritual tradition is strengthened as the meditator comes to realize the profound happiness that can be found through meditation.
- **Moral Support:** The meditator's own spiritual tradition will be maintained as newcomers have a better understanding of moral conduct and self-discipline.



## Part II

### Trends and Characteristics of the New Age

*What is joy? We experience it as a feeling, but it should also be thought of as an energy, as a living, dynamic manifestation of Life which we can open ourselves to and invoke, an energy which we can both co-operate with and cultivate in ourselves.*

### Spiritual Joy

By Roberto Assagioli , Source: The Beacon, June 1942

When spiritual life and development are regarded from the traditional point of view there is very often associated with them the idea of renunciation, of suffering, labour, sorrow and pain. This is unfair, for a single aspect is over accented. It arouses perplexity, even repugnance and discourages the novice on the spiritual way.

Suffering constitutes the preponderant and characteristic element of only one phase, one level, of the spiritual life – the phase of purification which follows the awakening of the soul, the first revelation of our indwelling Spirit. That awakening is full of joy and exultation and joy is the note of the state that follows purification, the state of the illumined soul. After the “dark night of the soul”, that new period of shadow, labour and sorrow, comes the glorious goal, the transfiguration of the soul in God, the conscious communion of the individual with the universal Spirit. The Orientals call this Moksha and Vinmuhti (liberation, Nirvana) and the Occidentals the Mystic Marriage and the Unified life.

In this state the soul is filled with bliss, an enduring and ineffable joy. We should not marvel at it for bliss is the essential quality of the Supreme Spirit. Both Orientals and Occidentals testify to this. According to the Hindus, the three essential attributes of the Supreme Spirit are Sat, Chit, Ananda; namely, being, knowledge, bliss. Other authorities as the Manduka Upanishad call these characteristics of Atman, the Supreme Self, “shantam, shivam, advaita”; or peace, bliss, unity.

According to the Christians the communion with God in this life and the next gives conscious enjoyment of Him, of His glory and His bliss.

Spiritual Joy must not be confused with the pleasures and joys of another nature. It possesses characteristics which enable us to distinguish it easily and surely. Spiritual Joy, above all, is permeated with peace. It gives a sense of calm, of security, of complete quiet which is entirely lacking in the tumultuous pleasures, in the violent excesses of another nature. Its effects are different, often opposite. The egoistic pleasures and exaltations make the whole being vibrate, consume the nervous energy and are followed by a reaction of weariness, depression and lack of vitality. On the other hand, Spiritual Joy gives strength instead of taking it away. It does not provoke reactions but leaves behind it a wave of energy and courage and often real physical relief. Finally, while the egoistic pleasures tend to separate us from others, to make us forget all the world in our own little personal satisfactions, Spiritual Joy is, by its nature, expansive. It renders us more loving, more compassionate and inspires us with the desire to help others participate in our joy.

Spiritual Joy possesses another trait that at first may seem strange and paradoxical, but which on closer examination is seen to be natural and befitting the character of that Joy, namely, it can co-exist with pain. Such an apparent contradiction cannot be explained as the materialists pretend, who know nothing of the Spiritual life. They consider it an anomaly, a perversion, a form of physis masochism. It can be easily interpreted, however, in the light of the Spiritual conception of man and of his complex inner structure. This is a conception which has been and is being continually strengthened by the recent development of analytic and synthetic psychology.

A human being, in his present stage of evolution, is not a harmonious and coherent unity. He is made up of a mass of heterogeneous and contrasting elements grouped around different centres that are found at different levels relatively independent of each other. For the purpose of this article we need not investigate the more subtle distinctions between these elements and centers. It is enough to remember that they can be divided into two great groups. Those that compose the ordinary human personality and those that constitute the superior individuality, the Soul properly so called. Now, while the ordinary joys and pleasures are felt by the personality, Spiritual Joy is the property of the individuality. The ordinary man lives inclosed in his own personality and ignores even the existence of the superior elements. On the other hand in "the perfectly awakened one", in the liberated Spirit, in the soul completely and permanently united with God, the personality is dissolved and its elements regenerated and transfused into the individuality so that the whole being is unified.

The man who finds himself in an intermediate state, in whom the Spiritual consciousness is awakened but who still retains many elements of the ordinary

man, has a more or less conscious duality of feeling and reaction. Thus we can understand how it often happens that while the personality mechanically suffers, the individuality exults in the Light of the Spirit.

It is to be noted further that the stages of the Spiritual development are not rigidly separated from one another but are often superimposed and partially interpenetrating. Thus during the phase of illumination the activity of purification generally goes on and it is the interweaving of these two which causes the co-existence of joy and pain.

The illumined soul which has vitally experienced the purifying and elevating action of suffering not only does no longer flee it, not only endures it patiently and accepts it with good will, but finally comes to rejoice in it. The strength of the Spirit renders the cross light, the light of the Spirit renders the cross luminous.

There is nothing abnormal in all this but rather something supernormal. It is a noble and beautiful experience and those who ignore or condemn it do not understand that “to suffer and to be unhappy are not at all the same thing”. They are the blind who are not to be heeded but pitied.

It is true that there have been some cases, especially in past centuries in which the thirst for, and the pleasure in, suffering have assumed an excessive intensity and an abnormal character. However, these are deviations from the true Spiritual path, impure admixtures, and counterfeits of the genuine mystical experience.

The distinction between the egoic pleasures of the personality and the Spiritual Joy of the individuality also aids in explaining the error of those who (as we pointed out in the beginning) on the basis of a too rigid, dualistic and pessimistic view of life and religion, accentuate exclusively the side of sacrifice and suffering. They view with suspicion and with condemnation anything which speaks of the joy of the soul. In reality, Spiritual Joy is not only permitted to all but is truly a duty, and it is so for many reasons. In the first place it greatly helps the outpouring of gratitude and the voluntary dedication of oneself which constitute the best response of the soul to the flood of light which has been poured upon it from on High. Spiritual Joy also facilitates the transformation and sublimation of all the personal elements, a work which the soul must accomplish in ever increasing measure upon the ascending path.

Finally, Spiritual Joy is a duty towards others. At every step on our way we should help our brothers to share in the treasures which we have discovered, in the benefits which have been showered upon us, in the powers which are developing in us. This is the unchangeable law of justice and of love, the direct expression of the fundamental unity of all beings. Thus whoever attains the first

illuminations must share them with others. One of the most effective ways of doing this is by pouring out upon them our own joy.

Poor humanity, tormented by a thousand sorrows, agitated by a thousand fears, distracted by a thousand doubts, searches anxiously (whether it knows it or not) for peace, certainty, a serene and stable joy. It is irresistibly attracted towards anyone, who by the example of his own life, by his own silent radiation, shows that he has touched that inner centre of calm, of harmony and of satisfaction.

It is only after having proved the positive results, after having recognized the value and benefit of the Spiritual life, that a man is willing to subject himself to the necessary discipline, to pay the price that at first may seem excessive, but that later will show itself justified, indeed inadequate, for such an inestimable treasure, our possession for eternity.

At this time it is right course and our plain duty towards ourselves, towards others and towards God, not only freely to accept Spiritual Joy but intentionally to awaken it within ourselves and to preserve and increase that which we have obtained.

Let us then adopt the glorious motto of St. Paul, fervently aspiring to live it every day:

“Rejoice in the Lord always and again I say, Rejoice”.

## Part III

### The Law of Spiritual Approach

Spiritual approach is the Law which inspires men to reach towards that which is higher: let men realise the true values and work for the good, the true and the beautiful with which God endowed our lovely planet. Both *Love* and *Intelligence* are inherent in Nature and needed in service; let us be inspired by the glory of God in all that exists.

The word "spiritual" covers every phase of living experience. That which is spiritual lies beyond the present point of achievement, embodies the vision, and urges and impels the individual on toward a further goal.

The Tibetan advises disciples to "... regard all your work as group work, causing effects which are inevitable and contributing to the potency of the group thoughtform." (*Esoteric Psychology, Vol. I, page 10, Alice A. Bailey*)

### Key Thoughts on Spiritual Approach and the Full Moon Festivals

The Law of Spiritual Approach governs all approaches ~ between Humanity and Hierarchy, between Hierarchy and Shamballa, and between Shamballa and higher centres of even greater power and light.

At first, human consciousness only dimly sensed the presence of the Divine. As each descent of Divine energy is registered by Humanity through world teachers and saviours, a clearer understanding of the Divine Purpose is given.

The Law of Spiritual Approach is reciprocal. As Humanity endeavours to do its very best to reach and commune with the Hierarchy, Hierarchy is also working to impress upon us our next step on the Lighted Way. As Humanity strives to understand and tread upon the "Path to God" (*the Unique, Universal Mind, etc*), the individual effort or approach must give way to the blended approach of group endeavour.

This law is the basis for full moon work, which is a spiritual approach and a group endeavor. In this work we unitedly reach the highest point, to meet the incoming Divine influences.

*... at the time of the full moon ~ it is almost as if the door is suddenly opened wide, which at other times stands as closed. Through that door, ingress is possible; through that door or opening, energies can be contacted which are otherwise shut off; and through that door approaches can be made to the*

*planetary Hierarchy and to reality which are at other times not possible.*  
( *Discipleship in the New Age, Vol. II, page 25, Alice A. Bailey*)

## **The Great Approaches**

Two major approaches of the divine toward humanity lie in the distant past. The Approach of Individuation brought the appearance of the human soul, and humanity emerged on the scene ~ adding a fourth kingdom to the three already existing of animal, plant, and mineral.

The second great Approach took place when the Spiritual Hierarchy of our planet drew nearer to humanity, thus opening the spiritual Way to God for those who could consciously set foot on this higher Way, demonstrating the Christ Spirit within, and who earnestly sought enlightenment. Christ's words, "Ye shall know the truth and the truth shall set you free," provided the urge of the truly seeking disciple to move forward into greater light and service through the gate of initiation.

It was at the time of this second Approach that the fact of the existence of the Spiritual Hierarchy, of the open door to initiation, and of the Way of Sacrifice - of personality self interest, self orientation, and self service - first dawned on the human consciousness. From that event on, individuals and groups have found the Way and have moved out of the human kingdom (the fourth) into the spiritual (*fifth*) kingdom. They have transformed their human consciousness into spiritual awareness. They have found their place within the Hierarchy. The kingdom of humanity and the kingdom of God have been brought into closer relationship.

The third great Approach became possible after the end of the second "World War". Through the experiences of the war, humanity had (at the end of the war and during the period preceding it) been prepared to participate in this Approach. This process continues today in the events of the present time.

The Buddha presented the method of approach: Detachment, Dispassion, and Discrimination. The Christ presents the result: Individuation, Initiation, and Identification. A third triad finds its place in these approaches: Penetration, Polarization, and Precipitation.

Through Avatars, God, the Emanator, Originator, Creator ~ whatever term we may choose in order to identify that great Source of all that exists ~ periodically makes this dramatic Approach to humanity.

Humanity invokes the divine approaches in two ways: by means of the unorganized, voiceless appeal - the "invocative cry" of the unawakened

members of humanity - and by the conscious, planned, aware invocative appeal of the spiritually-oriented aspirants - the intelligently convinced worker, the disciple and initiate ~ by all who form the New Group of World Servers.

As humanity participates in this next Approach we now come to accept certain premises:

- The fact of God Transcendent
- Humanity's relation to the divine or to God Immanent
- The fact of immortality
- The kinship of humanity (or God in expression)
- The existence of the Way to God
- The historicity of the two great Approaches, with the sensing of a third and immanent Approach now in progress.

A very difficult interlude is taking place in today's world. Humanity as a whole is undergoing a process similar to that which takes place in the life of the individual. Aware of turmoil and difficult conditions, but also aware of moments of high contact and spiritual revelation and of "divine impulsations," the World Soul is preparing to taking hold of the world situation. Indeed, such interludes occur frequently in the life of individuals.

Energies of Aquarius, as well as from the stars Sirius and Betelgeuse, are pouring in - affecting the consciousness of humanity and the planet. Venusian energies of great potency are currently impacting the planet as well. Disciples in the ranks of the New Group of World Servers are responding. This produces a reaction in the heart centres. A secondary effect is said to fall on the mineral kingdom and therefore onto gold and on to that concretized energy - money - engrossing the world consciousness today.

The united Hierarchy has also made another of its great Approaches to the physical plane (*in 2010, we are told*). This has stimulated the higher centres of all those who have made contact with their own souls. The creative energies of all disciples and people of goodwill, working in the outer world, who register both the crisis of world need and the approaching energies which can help meet that need, are necessary if the two are to meet and fuse.

... We begin and we end with an expansion of consciousness. The first one led to an inclusion of the material world, and the second one includes or appropriates, consciously and intelligently, the spiritual world. We see the desire consciousness transmuted into aspiration for the spiritual realities and the focused, vital approach to the kingdom of God. We see the appearance on the physical plane of the imprisoned consciousness, limited and confined for purposes of defined, intelligent development within an evolving form, and the

final emergence upon the mental plane of the enriched, released consciousness into the full freedom of the Mind of God. We see the activity of the conscious mind of man slowly expanding and intensifying, until it becomes the activity of the illumined mind, reflecting the divine consciousness of the soul. We see the ambition of the conscious man transformed at first into the spiritual ambition of the pledged disciple and finally into the expression of the Will of God or of the Monad, in the initiate. (*Esoteric Psychology, Volume II, page 333, Alice A. Bailey*)

Throughout these great Approaches the interplay between the Life energy of Monadic Being and the expression of that energy as force, through the initiates, disciples, aspirants, and people of goodwill, is very evident. It is the pull from above of that Source of all life and expression, together with the urge from below of the increasingly soul-infused personalities of men and women in human form that make all approaches - vertical, horizontal, and oblique - so vital to the Path toward Oneness, Wholeness, and Synthesis.

As with all the Principles and Laws, it is the living Life Force that impels the Law of Spiritual Approach into expression. Governing all approaches, demonstration of this Law draw these three centres - humanity, Hierarchy, and Shamballa - ever closer, thus strengthening the current of Light and Energy which links all three centres in a vital cooperative effort for the Good-of-the-Whole.

## **The Path to God**

Therefore be full of Joy, O pilgrim on the Way towards enlightened Being ... Naught disappears but pain. Nothing remains but bliss ~ the bliss of knowledge true, of contact real, of light divine, the Way to God. - The Old Commentary. (*Esoteric Psychology Volume II, pages 33-34, Alice A. Bailey*)

Awareness of the fact of the Path to God "... has been preserved for us down the ages by those who knew God and whom the world called mystics, occultists and saints .... The history of the human soul is the history of the search for that Way and its discovery by the persistent." (*The Externalisation of the Hierarchy, page 405, Alice A. Bailey*)

Throughout the endless reaches of time, individuals have found the Path to God. They have followed this path and accepted its conditions and its disciplines. Confident of its reality, they have experienced its rewards and have penetrated thereby into the worlds of meaning and wholeness.

Dimly sensed by human consciousness is the response of the Divine, and the cyclic descent of divine energy into the world of form. The great world teachers



and saviours down through the centuries have been the symbol and guarantee of this response. Each time this descent of the divine has occurred, a clearer understanding of divine purpose has been given, a new and fresh revelation was perceived, and a new expression of religion emerged with corresponding changes in culture and civilization.

The descent of energy brings with it certain active interpreters and agents as well as new "seeds of hope" for the future, and certain new inspirations. These new energies in turn evoke reaction and obstructing forces which must be handled and transmuted.

Entrance upon the Path of Upward Approach is possible for individuals, groups, and for humanity as the greater Group. Individual approach must now be blended with a group approach, and the approach of groups will someday be superseded by an organized approach of humanity as a whole.

Energies not usually contacted can be touched, grasped, and utilized at the time of such approaches, provided that these are contacted, touched, and assimilated in group formation. In this way the individual, the group, and humanity are all vitalized.

**Keythought:** There is one God and one Law endowing all Creation with the spirit of the "One in Whom we live and move and have our being."

# Concise Outline of Meditation

## I. Preparation

1. *Relaxation*, stilling all aspects of oneself.
2. *Aspiration*, raising the feelings and thought.
3. *Concentration* in the higher areas of the mind.
4. *Realisation* of unanimity with others on those levels.

## II. Dedication

## III. Creative Meditation

Themes:

*Joy*

*The Law of Spiritual Approach*

- a. *Receptive stage*
- b. *Reflective stage*. Consider what ‘Joy’ is and its different aspects; Reflect also on the role it can have in the right emergence of the future, both individually and on a world scale.
- c. *Creative stage* through:  
Creative imagination and visualisation.  
Energising with positive feeling.  
Affirmation.
- d. *Radiation*.

## IV. Invocation

Repeat “The Great Invocation”, using the mind, heart and will, and recognising that it is a powerful means of living in the New Age.

## **The Great Invocation**

From the point of Light within the Mind of God

Let light stream forth into the minds of men.

Let Light descend on Earth.

From the point of Love within the Heart of God

Let love stream forth into the hearts of men.

May Christ return to Earth.

From the centre where the Will of God is known

Let purpose guide the little wills of men--

The purpose which the Masters know and serve.

From the centre which we call the race of men

Let the Plan of Love and Light workout

And may it seal the door where evil dwells.

Let Light and Love and Power restore the Plan on Earth

# **Chapter Six**

## **Part I**

### **Meditation and Training in Self Awareness**

#### **Contemplation and Radiation**

##### **Contemplation**

Contemplation has been extensively dealt with by Evelyn Underhill, in her wonderful and very deepening book “Mysticism”, published in the last century. However, very valuable for the student on the subject, both because of its wealth of quotations from the writings of the mystics and the author’s penetrating analysis and discussion of the subject matter.

Contemplation is the art of gently focusing one's attention on the particular issue at hand in such way as to perceive it is deep inner meaning. Contemplation can have an aesthetic character, as the contemplation of beauty, the contemplation of reality as manifested or immanent in the visible world, or even have a poetical character, the contemplation of the “Cosmic Order”, and the dynamic flux of “Universal Life”.

Everything is in essence perfect in this Universe we live in. All is as it should be, working exactly to the Cosmic Plan.

Things may not always turn out so. On the surface imperfection seems to abound. However, if we go deeper and deeper to the Source; when we open our consciousness to the Infinite Wisdom, we see true perfection in all things.

If this is so there is nothing we need to try to change in the world. The only thing to change is our own awareness. Looking from the summit instead of the valley, then we see all.

Rise above our limited viewpoint. Glory and Perfection are revealed encompassing all Creation.

The Infinite Wisdom of the Cosmos is like a huge jigsaw puzzle. Many pieces of the picture are needed for the whole image to take real shape. All are important. None can be omitted. However, if there was one that could be ranked the supreme, and above all others then we have to say it is “this”.

This is really the key to all wisdom. The one aspect that when fully understood leads to total happiness, liberation, enlightenment, whatever you want to call it.

That is the state, of our Divine inheritance which we are all finding and what this life journey is all about.

The “Unique” (*God, Divine or Cosmic Energy*) is Love, the Alpha and the Omega, beginning and the end. How simple it all is.

The “Unique” is Love. Think about it. Nothing else we need to know. We can only explode with gratitude when we realize this

Our journey may take us through myriads of paths and teachings. In the end it is really all very simple. In the end it really just comes down to plain common sense because all we need is already given and always was.

We already possess everything we need within ourselves. The Divine Law is embedded deep within each of us.

The Voice of Reality and Truth is forever speaking scientifically. All we need to do is surrender and listen.

Whether we chose to listen is obviously another story. Nobody said this is easy to do. To surrender to the Spirit we need to “understand” Truth, the food for Soul, the one and only everlasting real food.

Contemplate on the word “Truth”. What does it mean, “the Truth shall set you free”?

### **The Truth shall set you free**

If this is so then there is nothing to do but live the Truth. Living the Truth means just as it sounds. Living the truth, being the truth. Being true in all aspects of life. Especially with ourselves.

Let us be honest with ourselves. If we are honest with ourselves then we listen to the “Inner Guidance”. We listen to it at all costs. Sometimes it tells us things we do not particularly want to hear. However hear it we must no matter how much pain it may bring. Hear it because it is the voice of truth and the only way to liberation.

## **From “The Science and Service of Blessing” by Roberto Assagioli.**

### **Radiation, what is it?**

Active, or conscious, human radiation finds a close analogy in the projection of radio or television waves from a transmitting station. It can be put into operation in two ways:

1. *In all directions*, with no specific aim or target as in broadcasting, and addressed to "all it may concern," to all who may be able and willing to receive the message or impression. In order to be effective this type of radiation demands a considerable degree of inner power, a high spiritual "voltage."
2. *Specific Radiation directed towards a definite target.*

This is analogous to those etheric waves which are projected in only one direction. This method does not demand so high a "voltage," because the effect is increased by the focussing of the energy, much as the heat of the sun's rays can be sufficiently amplified by concentration through a lens to kindle a fire.

### **What We Can Radiate**

By means of mental and spiritual telepathy we can radiate *ideas*: either pure abstract ideas, or ideas formulated into thoughtforms. We can also radiate qualities, aspects, attributes, such as Love, Light, Joy, Strength, Will. These two forms of radiation can be combined, that is, we can radiate ideas or thoughtforms conditioned or vitalised by spiritual qualities.

Each of us necessarily and inevitably radiates *what he is*.

It is time that we realised this and became aware of the opportunity it offers and the responsibility it entails, so that we may consciously utilise this power to the full and use it only in constructive and helpful ways. Radiation can be considered a form of telepathy; it is a way of "impressing," and it has both general and specific aspects. It expresses what we really are, which, in both a higher and a lower sense, is much more than we are aware of.

Emerson wrote in his essay on *Social Aims*: "Don't say things. What you are stands over you the while, and thunders so that I cannot hear what you say to the contrary. One may disguise the tone of the voice, but the radiation of the heart cannot be falsified."

## Techniques of Radiation

Let us consider *how* to radiate. This is important for the success of our endeavour.

1. First comes a general preparation in which we concentrate on what we want to radiate. In the case of a spiritual quality, an effective preparation consists in arousing in ourselves that quality, of identifying ourselves with the idea, the feeling, and the qualified energy. Then it radiates spontaneously. In this way we can combine both spontaneous and purposeful, directed radiation.

Another factor which increases the effectiveness of radiation is joy. This may cause surprise at first, but we can easily become convinced of it by realising that joy has always a stimulating and vivifying effect, so that it facilitates and enhances the effectiveness of every action.

2. After this preparation comes the exact formulation or visualisation of the idea. It can be a word or a phrase and, whenever possible, an image or a picture.

3. In the third stage we link up with and tune in to the recipient. This is accomplished in two ways:

(a) By visualising the person, nation, world, etc.

(b) By sending a wave of love in the same direction. Love is a great linking and unifying energy.

4. In the fourth stage comes the actual *projection*. This is best done by visualising a channel or beam of light projected towards the target; or, in the case of a general radiation, beams of light in all directions.

## Responsibility

A real danger arises when, prompted by our will-to-power, we are tempted to impose our radiatory influence on others. Even if we do this with the best motives, it may be harmful. Let us remember that we never have the right to infringe the freedom of others, and we must beware not to project on others our "ideal" image of them, or what we think they should be.

This very common mistake is often made by parents.

It is committed either by an outward display of authority, or by means of "persuasion" and suggestion, but it can be just as harmful in a subtle way if it is done through radiation. Therefore, let us realise our responsibility in this respect and never try to influence in any specific direction.

The same warning may be given concerning "prayers" or projected thoughts used for influencing political or religious leaders in specific directions Radiation may also be too intense, and this may have two effects: it may repel the recipient, evoking a contrary reaction, or it may "burn" and be destructive. The effects of the sun's rays provide a good example. The Sun is the source of all life and its rays are beneficent, healing and life-giving; but when they are too intense, we retreat into the shade, or, if we persist in remaining exposed to them, we may get sunburnt and even suffer sunstroke But that is not the fault of the sun, but of our own stupidity.

## **A Survey on Radiation**

*(Meditation for the New Age, Volume II, Second Course, pages 121/123, Sundial House, Tunbridge wells, Kent, UK (1985))*

### **1. What is Radiation?**

1. It is the escape of the subjective essence or radio-activity of any particular form.
2. It is an expression of energy and the lower correspondence of the spiritual radiance of the "Higher Self" and of all divine Beings can be seen in the atom, the mineral, the flower and the animal.
3. It is the effect produced when a certain stage of vibratory activity has been reached.
4. it is therefore increased by the stimulation of Soul contact and Soul infusion.

## **II. Types of Radiation connected with meditation**

1. *Telepathy*
  - a. Receptive
  - b. Projected
2. *Impression*
  - a. Incoming
  - b. Outgoing
3. *Projection*



- a. Upwards – alignment and contact with the “Higher Self”, or higher Beings.
- b. Outwards – emanating into the environment and thus affecting, conditioning and changing that which is around us.

#### 4. *Penetration*

- a. Upwards – to higher or inner spheres of awareness;
- b. Downwards – into specific areas or objectives.

### **III. Effects**

1. *Creativity*. This can take many forms depending upon the characteristics and capabilities of the individual, and it should not be thought of as necessarily artistic creativity. We can be creative in many practical ways in everyday life, not least in a general attitude of positivity which creatively transmutes the environment.
2. *Joy*. The radiatory value of this.
3. *The Dispelling of Glamour*. It is a complex, vast and immensely important subject affecting all aspects of our lives. Read, “Glamour – A World problem” by Alice A. Bailey, Lucis Press Ltd., London (1971).
4. *Blessing* is a definite transmission of energy. This is explained in “Science and Service of Blessing”, a small paperback by dr. Roberto Assagioli, M.D., which is recommended to all our readers. *Available on PDF from us, please write.*
5. *Healing*. This is too big a subject to go into here, but we should realise that we all carry “healing” energy to the extent that we radiate love, harmlessness, positivity, goodwill, right relationships and qualities of a similar nature.

The New Age trends of positivity, dynamism, extraversion and joy are all radiatory in quality. We may therefore expect radiation to become a stronger and more understood factor in human life in the future. Already radiation of many physical kinds is under research in various fields, and this is paving the way for greater awareness of the subtler forms of radiation – emotional, mental and spiritual – which we must learn to control and use.

It has been said that our “sphere of radiation” is a potent instrument of service, and our radiation is, in fact, one of our greatest responsibilities. We are sending out – broadcasting – to our surroundings and to others all the time, and let us

remember we can radiate anger just as effectively as goodwill – and often much more easily! We can be helpful or hindering. We can have a lifting, transmuting, healing influence wherever we are, and radiation is one of the greatest ways of using the power of the Soul.

## Part II

### Trends and Characteristics of the New Age

#### Unification – Synthesis – Universality

We all hold a philosophy. We cannot avoid it. Even if we are not quite sure how to put it in words, we all look at the world from a particular direction, through a certain window, from a certain set of assumptions about reality.

Many of us, perhaps most of us, do not give our philosophy much thought, let alone identify it with a name. Our beliefs about reality have been with us too long; we do not notice those parts of us that were formed long before our ability to remember.

Yet our lack of awareness does not mean our philosophy is incidental. On the contrary, it literally determines the meaning we give our lives. It determines how we interpret the events that happen to us, it determines the actions we choose to undertake, it even determines how we feel about our own thoughts.

It is no exaggeration to say that our philosophy is the most important element of our mental lives.

#### Windows on the world

There are generally three ways of looking at the world, and all philosophies are embellished varieties of these basic three.

The first way is called **dualism**, based on the principle of a dual reality, the Unique (*God, Divine Mind, Cosmic Mind, Universal Mind, etc.*) above and the world (*matter*) below. Dualism usually says that the only way of looking at the world is through the window provided by the Sacred Writings of religions.

The second way is called **materialism**, based on the certainty that matter is all there is. This philosophy insists the only way of looking at the world is through the window provided by the scientific method of empirical proof.

Here in the Western hemisphere, we learn the first at church, the second at school, and although these two views may be miles apart in their approach, they are surprisingly compatible. Although fundamentalists may stay firmly entrenched in one view or the other, most Westerners learn to switch back and forth and accept each to varying degrees, depending on whether they are at work or at school, or what's going on in their lives at the time.

Both worldviews are also in accord in their distrust of the self, the small slippery self caught up in its own experience. Both remove the self from the quest for knowledge and direct us instead to defer to others, whether it be long-dead prophets raving in the desert or a group of physicists in white lab coats.

The third way, the traditional way of the East -- as well as the way of the New Age -- is **idealism**, based on the understanding that Spirit is all there is. Idealism says that in order to truly see the world, one must look through many windows and learn to understand how each impacts what we see. It also says that since all seeing is dependent upon a self who sees, there can be no knowledge of the world without knowledge of the self. It says we must not blindly follow paths forged by others, but must follow the path that pushes up beneath our own two feet.

### **The perfect idea**

The word "idealism" comes from Plato's theory of eternal Ideas, the changeless entities he believed give form to all matter. According to Plato, everything we experience, from truth or beauty to a bed or a horse, is an inferior copy of a **perfect Idea** that exists independent of reality.

The world we experience, said Plato, is but a pale reflection of the greater spiritual reality of Ideas.

Today, we might use more sophisticated terms to describe the concept. Buckminster Fuller, for example, called the Idea a "**pattern integrity**." He was reportedly fond of lifting a hand during his lectures and asking students what they were seeing. He would then point out that since all the cells of his hand would be dead in a year or so, replaced by new cells, then his hand could not be an actual thing with any permanence. "My hand is actually "pattern integrity," he would say, "the universe's capability to create hands."

Such a pattern integrity, or Idea, is clearly a mental abstraction -- something intangible, yet completely real. Indeed, for the idealist, every part of the universe is the manifestation of an abstract pattern, a phenomenon of Mind, or Consciousness, or Spirit. (In the German language, Mind and Spirit are the same word, *Geist*).

This does not mean that matter does not exist; it means only that matter is an expression of spirit. In other words, spirit is the essence of matter, and the physical objects that make up the universe are literally made up of the immaterial substance of spiritual energy.

Spirit *is* reality, and no matter how you slice it, reality *is* Spirit (*Divine Mind, Cosmic Mind, and Universal Mind.*)

## Seeing the light

Unless one grew up in a Buddhist household, or had hippie parents that once traveled to India to find enlightenment – then, like me, you were never exposed to the idealistic worldview growing up.

But then again, many of us reared in the Western philosophies of materialism and dualism also grew up with a nagging feeling of something “not quite right” about what we were being told about reality.

Maybe you found yourself holding an opinion with no logical basis in the traditional worldview, or maybe you felt or saw something that the traditional worldview said we were not supposed to feel or see. Or maybe you had a conversation with an open-minded teacher, or saw a movie based in a different reality, or ran across a eye-opening book in a library.

But no matter how it happened, for many of us, that first moment of crossing paths with idealism hits us like an epiphany. That nagging feeling of things not making sense falls away all at once, and the new view of reality we see finally matches what we have intuitively felt all along.

Indeed, once that window shade snaps open, once you “see the light” from another point of view, you cannot turn back. Once you glimpse the possibility that reality might be other than what it appears to be, you can never deny that sense of possibility again. As the great idealist Ralph Waldo Emerson put it, “Every materialist will be an idealist; but an idealist can never go backward to be a materialist.”

For me, the most wonderful part of looking through the window of idealism was the discovery of answers to questions – **philosophical dilemmas** -- that had been unsatisfactorily answered most of my life.

Stars may burn out and continents may drift, but the experience of being human eternally presents us with the same intractable problems. We wonder where we came from and how we got here. We wonder about the world around us, and

how it got here. We wonder why the environment that sustains us can so suddenly forsake us.

Philosophy takes our wonder and turns it into a number of questions known as the “problems” of philosophy”. How do we know what is most true? What is the nature of reality? Is there a God? What is the nature of man? Why are we here? Do we have free will? Do we come into the world with moral obligations? Every philosophy -- idealistic, materialistic, or dualistic -- has worked out its own answers to each problem.

## Truth and Knowledge

"Man has a profound need to believe that the truth he perceives is rooted in the unchanging depths of the universe," writes Huston Smith in *The Forgotten Truth*, "for were it not so, could truth be really important? Yet how can he so believe when others see truth so differently?"

We live in a world with billions of others, and as we move together through a shared history, we all experience the sky as blue, babies as precious, and broken bones as painful. We agree on many of the details, yet we rarely see the same **big picture**. Some believe reality to be created by a personal God (dualism), some believe it to be the manifestation of impersonal Spirit (idealism), and others believe it to be an arbitrary accident (materialism).

When we search for answers about the nature of reality, we can pick from any number of ready-made answers, or make up one of our own. Yet we don't want to add another mere *opinion* to the mix. We want to have real and accurate truth in our possession, and not just because it is satisfying to be right. As William James observed, "The possession of true thoughts means everywhere the possession of invaluable instruments of action."

In other words, **truth is power**. If you don't have all the facts about a situation -- whether it's the speed limit on the road you're driving or the purpose of the life you're living -- then you can't make sound judgments or decisions. You cannot even act in your own best interests. Only when you understand the reality of a situation can you effectively deal with it. The more truth you are able to grasp, the more power you possess.

Truth is powerful, but for us humans, it is also slippery, changeable, relative. It changes according to point of view. As much as we would like to be able to get hold of the truth and nothing but the truth, the fact is, in choosing which window we look through -- or refuse to look through -- we greatly influence what we will see.

Thus, no matter which philosophy we follow, before we can answer questions about reality, we must first answer questions of **epistemology**, or how we attain knowledge.

## **Approaching Truth**

It is interesting that both scientific and religious approaches, so often in conflict, are in perfect accord in their distrust of the self. Religion goes so far as to say that relying on the self to attain knowledge is sinful. Meanwhile, science suggests that a self is not required at all. In science, all one needs is the correct method of inquiry, and the discipline to stick to its rules of objectivity.

On one hand, the scientific rules of knowledge have been a boon to us, giving us a great grasp of “truth” about outer, physical processes -- and granting us great power in manipulating the physical world for our benefit.

But on the other hand, over-reliance on scientific rules can sabotage our grasp of truth. The scientific rules do not allow that the best way to calculate the distance to the sun might not be the best way to calculate the existence of one’s soul. Indeed, science does not recognize the validity of any inner experience that does not have a biochemical – and measurable – basis. When the rules about truth supersede the truth we experience, then **truth is lost**.

Religion may recognize the existence of the soul, but religion’s list of rules regarding truth is even more restrictive, and stubbornly blind to the aspects of life that exist outside its ancient documents. Religion puts forth a completely predetermined picture of reality that does not allow for new information.

Once again, we are left with a list of rules about truth that **supersedes truth**, and our efforts to fully understand ourselves and our place in the world are compromised.

Because the traditional “rules” about how we attain knowledge so often throw up roadblocks to truth, the New Age asks, is there a better approach to truth? What rules for the discovery of truth may we adopt that will not become more important than truth? How may we learn the nature of reality without being forced to turn a blind eye to what we may already know?

In other words, how may we discover truth that is whole and complete, balanced between what is without and what is within?

## RULE 1. Trust Yourself

After our lifelong inculcation in ways of knowing in which a self is a liability, the New Age comes along with the **outrageous declaration** that the only real authority is *you*.

## RULE 2. Question Authority

Both materialism and dualism are bound to the dictates of authority, and sometimes authority is reliable, but then again, sometimes it is not.

## RULE 3. Know the limits of sense perception

Information about the world comes to us through a number of sources besides authority. Reason is another mode of perception, intuition still another.

## RULE 4. Know the limits of reason

Reason is the most respected mode of attaining knowledge, and is commonly held to be our only trustworthy tool for weighing truth. Certainly, we would not be able to arrive at any truth at all without the use of reason.

## RULE 5. Learn to use your intuition

Intuition is closely related to the mystic insights from which most of our religions were born. In mysticism, the self (subject) and object (reality or God) quite literally merge together, producing an ecstatic, trance-like state. When mystics lose themselves in this state, deeper truths flow from them in the fiery poetry of symbol that the logical mind does not always understand.

## RULE 6. Use all modes of perception

Truth is not a one-dimensional matter. Life unfolds simultaneously as a physical experience, a mental experience, an emotional experience, and a social experience, and so a complete truth must **incorporate all these aspects**.



## RULE 7. Truth is relative

A quick look at the variety of beliefs held by New Agers shows that even when looking through the same idealistic window, the world still looks different through **different eyes**. And although this can bother those who are looking for the comfort of an absolute -- to a New Ager, this is exactly as it should be.

## RULE 8. There are degrees of truth

In the New Age, each person's fragment of truth is respected as an integral part of the whole. But this does not mean that we do not recognize that some fragments are clearly **more in line with reality** than others.

### **Living the truth**

Obviously, the New Age rules of knowing can have a great impact on truth and one's view of reality. By incorporating a wider range of knowledge sources -- from East and West, science and religion, psychology and myth -- we end up with a **more complete** picture of reality. By incorporating intuition, we develop a much more detailed and accurate picture of reality, as well as a picture **more balanced** between our inner and outer worlds. And by trusting ourselves to evaluate our own experience, we see a picture of reality **more relevant** to our own lives.

### **New self in a new world**

The New Age considers a new understanding of ourselves to be vital to our future, for when our conception of ourselves changes, then everything changes. If we see ourselves, and each other, not as ego-based sinners who must be controlled, but as divine souls worthy of trust and respect, then we will act accordingly. Our relationships, our values, our politics, our philosophy of education, our system of law and justice -- all these will reflect a profound and positive change.

### **Evil in the New Age**

There is no way to avoid this knowledge about evil in the New Age, especially not in our "Eleventh September" world. We all have heightened awareness now. We continually read about evil in history books and today's newspaper. The great evil of world-wide child-abuse in the Roman catholic Church and elsewhere. We find it in the rich nations and poor countries, big cities and small towns, a plague on every society in every corner of the earth. And at least once



in our lives, we are likely to be touched by evil's destructive power as victims of abuse or crime or war.

The problem of evil is a particularly thorny challenge for the New Age. Since we have loudly declared that “**All is One**,” we cannot possibly disown evil. We have no choice but to recognize evil as part of Spirit, part of the Unique “God”, a darkness that lurks in the underside of light.

Evil challenges us not only in creating a secure world in which to raise children, but also in creating meaningful lives for ourselves. It requires us to wrestle daily with questions of how we can possibly accept -- let alone live peacefully within -- an existence that roils with such horrors.

Thus far, the Western approach to these agonizing questions has been to insert as much distance as possible between evil and ourselves. With our religions we have created unholy devils on which to cast the blame for dark deeds, and a host of prayers and rituals to keep it at bay. With our sciences we have discovered mental disorders and illness and invented drugs and treatments and hospitals to keep them at bay. And with our governments we have built prison after prison in which to lock up those of us who seem susceptible to evil and keep them out of sight.

We have done everything humanly possible to push evil away, get rid of it, banish it. And yet, it remains with us still.

In the New Age, as in any idealistic system of thought, there is only Cosmic Mind, Universal Mind, Divine Mind, the Unique or God, and One. Some idealists will say this means evil does not exist at all, and our perception of it must therefore be an illusion.

But it might be more accurate to say that evil is less a mistake of perception than a *by-product* of perception.

It is, after all, the nature of perception to divide experience into polarities. As Watts noted, contrast is built into “the very nature of awareness,” and all things must “be experienced as good/bad or plus/minus in order to be experienced at all.” As finite creatures, we exist in a relative world where everything is inevitably better or worse, according to our particular point of view.

### **Unifying Techniques**

The positive techniques for achieving unification and synthesis could be summarised as:

1. *Right Information*. One of the causes of friction and conflict is lack of mutual information between individuals, groups and nations.
2. *Understanding*. Even the best kind of factual information is not sufficient to lead to right approach and unification if it is not rightly evaluated and does not lead to true understanding.
3. *Co-operation*. This is obviously advantageous to all concerned. It eliminates the great waste of all kinds produced by conflict, pools resources and mutually integrates abilities and a mere enlightened self-interest should induce all, both individuals and groups, to practise it.
4. *Goodwill*. This is the most effective means of eliminating obstacles and achieving unification and synthesis.

## Universality

Universality in its more general sense is the third and final stage of the trend to Unification and Synthesis. It is based on the recognition of the Universal Reality and our relation to it.

## Part III

### The Principle of Essential Divinity

**The Divinity in All** - Essential Divinity is the fundamental essence found at the heart of all things, the Spirit Within, the Inner Fire, the "most basic reality of all." It is the life force at the core of every creation, the cornerstone of every structure. In the writings of all the world's great religions this Principle is confirmed, that there is a universal Energy or Life which is the essence of all things. "Having pervaded this entire Universe with a fragment of Myself, I remain." Krishna speaks these words in the *Bhagavad Gita*, the Hindu *Song of God*.

**Cultivation of Essential Divinity** - Essential Divinity is a living reality which must be experienced, through inner illumination and revelation. We therefore "awaken" to this Divine aspect of ourselves, the highest aspect, the true essence of our being. Once awakened we begin to see the Divinity in all things, and as the light naturally attracts and cultivates the growing plant, we begin to cultivate Divinity within ourselves and in all around us, seeing ever more clearly the Divine Plan and Purpose working in and through all that is.

**United Divine Purpose** - Seeing the Divine in all inspires Right Human Relations and stimulates Goodwill, these energies are required for Group Endeavour and Spiritual Approach. As we become ever more aware of the Divine in all, we welcome and cooperate with an ever-growing number of beings on the path of evolution, and we in turn are welcomed and cooperated with. This sets up a potent, ever-growing vibration of energy within humanity. This energy, once understood and controlled, is the very way we can contact and come into closer alignment with Shamballa, "the centre where the will of God is known." This great invocative appeal on the part of Humanity will be answered, and Humanity in closer rapport with God will continue our evolutionary path toward the "Life Abundant."

### **Discussion of the Principle of Essential Divinity**

The Principles and Laws we're exploring are a modern restatement for this time period of those commandments, rules, and techniques given from time immemorial for the awakening of humanity to its divine heritage.

The practice of the Principles and Laws presents a Way of life, from the Right Human Relations of the human condition through the Group Endeavour of the Soul, into the eternal Sunlight of full Divinity. Throughout this journey of the Spirit through the worlds of form, the invisible Life Force unfolds each step of the Way.

Matter is the Vehicle for the manifestation of Soul on this plane of existence and Soul is the Vehicle on a higher plane for the manifestation of Spirit and these three are a Trinity synthesized by Life, which pervades them all. (*The Secret Doctrine*, from Alice A. Bailey, "The Soul and Its Mechanism", pages 81–82.)

The animating current energizes the Life Force at the core of all creation, that essential divinity which permeates every aspect of consciousness. This Reality has been called Monadic Essence - as well as Purpose, Power, Will, Life, the Presence.

From the realm of the Originator of all that exists straight through the seven dimensions of incarnated life, down to the personality - the monadic consciousness of that Absolute Being links every aspect, form, and vehicle with every other. And humanity itself is the veiled expression of that Greater Life, engaged in a vast experiment in form, in a seemingly endless journey through cycles of incarnation, and increasingly unveiling that essential Divinity within ~ uniting Heaven with earth, infusing matter with Spirit, and eventually, at the end of the process, releasing the imprisoned Reality into full expression.

"Essential," in terms of "Essential Divinity," does not mean "needed" or "necessary." Instead, it means "fundamental" "basic," "primal." Essential Divinity, then, indicates a fundamental essence found at the heart of all things. The human being is essentially divine, held in form by a current of Life Energy flowing from the inmost, emergent ground of Being to the lowest anchoring point on the levels of manifesting appearance. There is no escape from this continuous flow of divine energy. When the current of energy ceases, the human unit returns to the Source, back to that realm from which the cycle of incarnations issued forth.

That the human being is in essence divine has been taught throughout the ages, but this truth for most still remains a theory and not a certainty.

The Presence of the Soul abides with me. I walk with God by night and day. I stand with God upon the ways of men; the shadow of His Presence, which is the Presence of my Soul, reveals the God on every hand, in every man. I see divinity on every hand in every form. (*Discipleship in the New Age*, Volume II, page 176, by Alice A. Bailey, Lucis Press Ltd., London, UK.)

The Principle of Essential Divinity can be realized and cultivated most effectively through the "Practice of the Presence." This technique of the great mystics is not only a form of mystical or abstract awareness of God, but a method of progression into the presence ~ or higher vibration ~ of the enfolding divinity. The occult and mystic ways meet and blend to make the Practice of the Presence a dynamic and powerful method of realizing our essential nature, and for cooperating with the Plan and Purpose of that great Intelligence Who initiated the universal process of unfoldment through form.

The value of the individual is based on the inherent divinity of the human spirit and on the integrity of the Whole. The Biblical passage "In Him we live and move and have our being" is the statement of a fundamental law in nature, and to this statement we might add another: "In us He lives and moves and has life."

Unveil to us the face of the true Spiritual Sun,  
Hidden by a disc of golden light,  
That we may know the truth  
And do our whole duty  
As we journey to Thy Sacred Feet.  
- The Gayatri

"Life is a pure flame and we live by an invisible sun" within. That sun is the Presence. It is veiled by golden light, that is, by the Angel of the Presence, the Soul.

A "cryptogram" in *Leaves of Morya's Garden* (Volume II, page 110) indicates the passage through the Soul to Spirit, the Essential Divinity within:

This same message is given in the Biblical passage, "I am the way, the truth and the life: no one comes to the Father, but by me" (John 14:6); that is, by way of the Soul or Christ Consciousness.

The disciple, having developed two divine aspects-the creative activity of the personality and the impersonal, inclusive love of the Soul-now approaches the highest aspect, the "Will, the Life, the Father, the Monad, the One." (*The Rays and the Initiations*, by Alice A. Bailey page 105)

A distinction must be made between the words "spiritual" and "divine," between the Soul and the Spirit, the Essential Divinity within. The quality of spirituality is Love. The quality of divinity is Will. The mediating principle which relates and unites the two is Wisdom. The final achievement of the universal process is attained through Love-Wisdom-Will.

The first of the factors revealing the divine nature is the tendency to synthesis. This tendency runs through all nature, all consciousness, and is Life itself. The motivating urge of God, Spirit, the Monad, is towards union and at-one-ment.

The truth of the Essential Divinity of all life empowers each of the Principles and Laws. It energizes the pull-from-above and the urge-from-below in all the approaches between the individual or group and the Originator of the incarnation process. It is this Life, this Fire, Spirit, and synthesizing energy that gives livingness to the expression of the Laws and Principles in the manifested form life. The microcosm reflects the Macrocosm, and therefore each human being is related to God through essential similarity. The reality of this divine essence at the heart of the evolutionary process has provided the incentive for humanity's steady movement into greater knowledge, wisdom and wider inclusiveness. Belief in the Essential Divinity of humanity provides the incentive toward building the new world.

The livingness of the Christ Presence in every human's nature and the strengthening use of the spiritual Will is bringing about a "living transfiguration of the lower aspects" and the increasing Soul-infusion of all life. A growing recognition of the Essential Divinity of all life, at the same time, brings an awareness of its special qualities of magnetism, love, nonseparativeness, intuitive understanding, and cooperation with the Plan of God. These qualities are all associated with the second, or building Ray of Love-Wisdom. This essential Life provides the fuel which activates the mechanism of the Soul and personality into the needed movement.

The human unit, the living Monad in form, is veiled or hidden by the Angel of the Presence ~ the Soul, or solar Angel. Indeed, life in form is more than the activity of atoms, more than that living principle which produces self-perpetuation, reproduction, motion, growth, and that elusive aspect we call livingness, vitality, and vibrancy. Life in form is fed by an invisible, indescribable, indestructible flame.

Humanity, it is said, provides one of the "fundamental, original centres of force which can and will form an outpost of the divine consciousness," and an expression of the divine Soul, manifesting eventually as the three psychological characteristics of divinity: Light, Energy, and Magnetism.

The fifth kingdom, the kingdom of Souls, provides a field of service wherein the human unit has full scope for the use of their innate divinity in human service to the plan.

The glory of scientific attainment and the magnificent evidence of creative art - both modern and ancient - leave no room to question man's divinity. Here then are the "great things" of which Christ spoke, and here again is the triumph of the Christ within the human heart. (*The Externalisation of the Hierarchy*, page 605)

There is one major Reality and that reality is the fact of Being and Essential Divinity, the initiator of all that is, and the source of that Life Force which holds all things in form within the manifested world. In that stage of pure Being the Monad, the sustaining force, eternally rests, while its energy flows downward through the planes of expression to sustain the worlds of form.

The human being is on the threshold of establishing this fact in consciousness. Theorizing about this Reality is gradually giving place to certainty. The force of this life-sustaining energy, of this innate divinity, embodied in some measure, large or small, by each member of the human family (*as well as by groups*) can now act as a mediating transformer.

The aspects and attributes of this divinity have been listed as follows:

... God is mind. God is intelligent functioning. God is creative activity. These are the qualities of the deva [form nature] evolution. God is love. God is relationship. God is consciousness. These are the three qualities of the Christ [Soul] evolution ... God is life. God is fire. God is pure being. These are the qualities of the Spirit aspect, the omnipotent aspect of Deity. (*The Rays and the Initiations*, page 180.)

Humanity is the planetary group which expresses all the divine aspects, in various degrees, in time and space. The realization that the human unit is not

only the vehicle or personality, but that both body and personality are vehicles for the expression of a willing Life, of an inclusive Love, and of creative, lighted energy, enables consciousness to cross the barriers that divide and separate in order to reveal the Essential Divinity that synthesizes every aspect, visible and invisible, known and unknown, latent or in full expression.

Every great religion has taught in one way or another that humanity is the child, the fragment, the expression of God, or of some unknown Power and has put forward different commandments, rules and techniques, to bring about greater recognition of this fact and truer expression of it. And, in fact, human conflict all down through the ages has been, fundamentally, the pull between an egocentric, separative attitude and a partnership in the great whole.

One purpose for the existence of humanity in time and space in the form world is this: the human family is a mediating and transmitting agent for the higher energies to the three lower kingdoms. Humanity, as a group, stands midway between the three higher expressions of essential divinity and the three lower kingdoms ~ the animal, plant, and mineral.

## Concise Outline of Meditation

### I. Preparation

1. *Relaxation*, stilling all aspects of oneself.
2. *Aspiration*, raising the feelings and thought.
3. *Concentration* in the higher areas of the mind.
4. *Realisation* of unanimity with others on those levels.

### II. Dedication

### III. Creative Meditation

Themes:

*Unification, Synthesis and Universality.*

*The Principle of Essential Divinity.*

- a. *Receptive stage.*
- b. *Reflective stage*; Consider each in turn and its different aspects. Reflect also on the role each can have in the building of the future era. Correlate them with *Essential Divinity* and its emergence in the New Age.
- c. *Creative stage* through:

Creative imagination and visualisation.

Energising with positive feeling.

Affirmation.

*d. Radiation.*

#### **IV. Invocation**

Repeat “The Great Invocation”, using the mind, heart and will, and recognising that it is a powerful means of living in the New Age.

##### **The Great Invocation**

From the point of Light within the Mind of God

Let light stream forth into the minds of men.

Let Light descend on Earth.

From the point of Love within the Heart of God

Let love stream forth into the hearts of men.

May Christ return to Earth.

From the centre where the Will of God is known

Let purpose guide the little wills of men--

The purpose which the Masters know and serve.

From the centre which we call the race of men

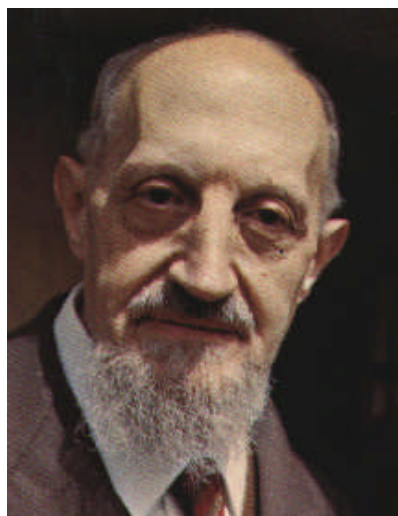
Let the Plan of Love and Light workout

And may it seal the door where evil dwells.

Let Light and Love and Power restore the Plan on Earth



## Dr. Roberto Assagioli, M.D.



Psychiatrist, psychotherapist, and parapsychologist. He was born February 27, 1888, in Venice, Italy, and educated at University of Florence (M.D.). As a young psychiatrist he became disenchanted with first Freudian and then Jungian psychoanalysis. Thus he turned his attention to the development of a new psychology he termed psychosynthesis. Psychosynthesis assumes that in addition to the conscious self, or "I", every person also has a pathway to a "Higher Self," which is a reflection of the divine. The purpose of each human life is to participate as fully as possible in self-evolution along that pathway. The system was left open so that

both individuals and any psychologists could participate in developing psychosynthesis and incorporate the various occult tools of transformation.

Dr. Roberto Assagioli, M.D. founded the Institute of Psychosynthesis in 1926. He met Alice Bailey during the early 1930s, and they became friends; their organizations have retained a working association. Psychosynthesis was suppressed during World War II, and Assagioli was arrested. He spent his prison days exploring meditation and altered states of consciousness. After the war he revived his work and promoted the founding of institutes in the United States, Greece, and England.

In 1958 Assagioli became chair of the Psychosynthesis Research Foundation at Greenville, Delaware, and editor of *Psiche-Rivista di Studi Psicologici*. During his mature years, he authored a set of books which became the major statements of psychosynthesis. He died in Capaiona, Italy, on August 23, 1974.

In Italy as well as in Great Britain, Dr. Roberto Assagioli, M.D. worked closely with Michal Eastcott and Nancy Magor, Sundial House, Tunbridge Wells, Kent, UK.

### Continued impact

Since Assagioli's death in the early 1970's, psychosynthesis has continued to be embraced as a comprehensive psychological approach for finding inner peace and harmony.

The Psychosynthesis and Education Trust centre in Britain was founded by Assagioli in 1965, and is currently being run by President Lady Diana

Whitmore. The Trust is affiliated with Humanistic and Integrative Psychology Section of the United Kingdom Council for Psychotherapy (UKCP), European Association for Psychotherapy (EAP), and is a founding member of the European Federation of Psychosynthesis Psychotherapy (EFPP). At present time, the group consists of a large group of psychosynthesis practitioners who mediate students. The Trust offers workshops, courses, and a newsletter, to anyone who is interested in learning more about psychosynthesis.

The Association for the Advancement of Psychosynthesis (AAP) was formed in August 1995, as a non-profit organization in the United States, with approximately two-hundred members across the country. Members of the AAP run programs, workshops, and conferences, to discuss Assagioli and psychosynthesis, and publish a newsletter to discuss new topics related to the field.

The Will Project Wiki was created in 2007, and was based on the Will Project proposed by Assagioli when he was alive. The Will Project consists of over 63 articles based on Assagioli's published book *The Act of Will*.



Dr. Roberto Assagioli (centre), Tilla Grenier (Brussels) (left), and Michal Eastcott (right) at Wesak Festival.



Sundial House Premises



Tilla Grenier (Brussels), Jan van der Linden (Holland), Dr. Robert Assagioli  
Wesak Festival Sundial House, Tunbridge Wells, Kent, UK



## Sources:

- Extracts from books and manuscripts, by Dr. Roberto Assagioli, M.D. Michal Eastcott and Nancy Magor, worked in close relationship with Dr. Roberto Assagioli. Tilla Grenier, Jan van der Linden, and Philippe L. De Coster, represented the two groups in their respective countries, “Meditation Group for the New Age; and, “Creative Meditation Group”, Sundial House, Tunbridge Wells, UK.
- Extracts from the booklets MGNA and CMG, Sundial House, Tunbridge Wells, UK.
- The Works of Alice A. Bailey, Lucis Press Ltd, London.



- Vast documentation and archives of Philippe L. De Coster, ever since 1971.

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**Satsang Press – Gent, Belgium**  
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